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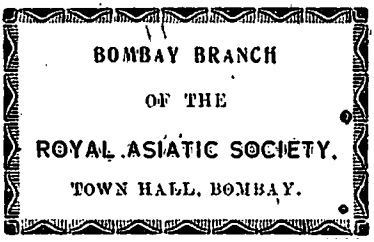

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A GRAMMAR

OF THE

PUKHTO, PUSHTO,

OR

LANGUAGE OF THE AFGHÁNS;

IN WHICH

THE RULES ARE ILLUSTRATED BY EXAMPLES FROM THE BEST WRITERS, BOTH POETICAL AND PROSE;

TOGETHER WITH

TRANSLATIONS FROM THE ARTICLES OF WAR, &c.

AND REMARKS ON THE

LANGUAGE, LITERATURE, AND DESCENT

OF THE

AFGHÁN TRIBES.

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By LIEUTENANT H. G. RAVERTY,

THIRD REGIMENT, BOMBAY N. I., ASSISTANT COMMISSIONER, MÚLTÁN.

فارسیبانو دَ حیرت ګوتي پخولي کړي

چه حَمید سُخن سازي که په پښتو کښي

"Persian scholars place the finger of amazement in their mouths,
When Hamíd composeth in the Pukhto tongue."

Abd-ul-Hamíd.

CALCUTTA:

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.

1855.

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TO THE MOST NOBLE

JAMES ANDREW, MARQUIS OF DALHOUSIE, K. T.

Governor-General of India,

&c. &c. &c.

THIS GRAMMAR OF THE PUSHTO LANGUAGE

IS,

WITH THE GREATEST RESPECT,

DEDICATED BY

HIS LORDSHIP'S MOST OBEDIENT, HUMBLE SERVANT,

H. G. RAVERTY, Lieut.

3d Regiment, Bombay N. I.

PREFACE.

In offering this Grammar of the Pushto to the Orientalist and the Student, as well as to those who may take an interest in the hardy, warlike, and independent race, who speak the Afghán language, I deem it necessary to state, that the idea of the following pages originated in my being under the necessity of making a Grammar for my own convenience, during the years 1849 and 1850, when stationed at Pesh'áwer with my Regiment, which formed part of the Bombay Division of the Army of the Panjáb in the late campaign.

Having a deal of leisure time on my hands, and imagining that by studying the peculiar and little known language of the Afgháns, an Officer might be considered in some measure qualified for employment where the Pushto is spoken, I determined to try to acquire some knowledge of this dialect, the mastery of which had never been attempted, except by the late Major Leech of the Bombay Engineers, and (as I have since found) Professor Bernhard Dorn of St. Petersburgh.

Unable to obtain or discover anything like a guide to the grammatical rules of the language, a matter to which the Afgháns of the present day appear to have paid no attention, I commenced my studies with the poems of Mullá Abdur-Rahmán. I did not find them very difficult, or even so much so as I had expected; for I had the advantage—if such there be in knowing Oriental languages—of possessing some proficiency in Persian, and some acquaintance with Arabic

and other tongues.* Still there were difficulties to contend with; and I was obliged to make a sort of outline Grammar, which was filled in as I advanced, and examples compared and selected.

I had fortunately at the outset secured the services of an Afghán of Háshtnuggur in the Doába of Pesh'áwer—a Molawí of the Muhammadzo'e tribe—a man well acquainted with his mother-tongue, and a first rate Arabic scholar, and who was for some time Lieut. R. F. Burton's teacher. I had also in my service a clever Mírzá,—a native of Kandahár, who is also well acquainted with the Pushto dialect, having been born and bred in the Western capital.

In 1850, I was obliged to leave Pesh'áwer with my Regiment for the Dekkan, but my teachers accompanied me, and have remained in my service ever since. Although some portion of my time was taken up in preparing for the ordeal of the Presidency Examinations as Interpreter in Murathí and Guzerathí, I continued to persevere in my Pushto studies; and by Midsummer, 1852, I had prepared a somewhat copious Grammar of the language.

This humble effort I had the honour of submitting to the Most Noble the Governor General in July, 1852; and by His Lordship's command, it was sent to the late Panjáb Board of Administration for that body's opinion as to its publication. From thence I believe it reached the late Commissioner of Pesh'áwer (by the Board's order) to be reported on by "competent Judges."

I was not aware that Pushto had been made the subject of general study at Pesh'áwer, nor that any parties, with the

* By the Orders of the Government of India, I was awarded the sum of 1,000 Rupees, by the Governor in Council of Bombay, for proficiency in the *Urdú*, *Persian*, *Murathí*, and *Guzerathí* languages; in all *four* of which I have passed the Presidency Examination as Interpreter on *four* different occasions—somewhat superior I flatter myself to any "Higher Standard." During twelve years' service, I have devoted ten to the study of the above, and to the Arabic, Pushto, Sindí, Panjábí, and Múltání languages.

exception of those I have referred to in a former paragraph—one of whom died some ten years since, and the other—a resident in the Russian capital, had ever turned their attention to the Afghán language. What opinion the "Judges" arrived at, I have not yet discovered.

The only copy which I had made was forwarded about the same time to the Government of Bombay, and laid before the Hon'ble the Court of Directors. Nine months afterwards I received a letter stating that the Hon'ble Court had been pleased to direct that my Grammar should be printed at Bombay at the public expense, provided no other work of a similar nature might have been already undertaken by the Supreme Government.

It appeared that an Officer of the Bengal Army some time previously, had offered to prepare a Grammar of the Pushto language, and had obtained a promise to the effect that it should be printed at the expense of Government. In January, 1853 we chanced to be at the same station, at which time the Officer I refer to first became aware that I had been in the field before him; and therefore he lost no time in submitting his work to the Lahore Authorities. For the reasons above stated his work was printed and has been before the public for some months;* and consequently the instructions of the Hon'ble Court as regarded my MS. could not be carried out.

Blessed however with some patience, and a good stock of perseverance and industry, I was not to be disheartened at this, neither at the loss of the labour of a couple of years—in truth I rather rejoice now, for it has made me go deeper into Pushto, than I might otherwise have done; and "he who entertains the hope of winning a decisive battle, will not mind the loss of a few skirmishes in order to arrive at the end he aimed at." I again went to work with greater industry than before; and during the six years which I have devoted to the study of the language of the Afgháns, the materials have

* A Grammar of the Pooshtoo Language—8vo.—104 Pages—Price Five Rupees, Calcutta, 1854.

naturally accumulated, and have now assumed a somewhat bulky volume. Whether these six years have been spent profitably or not, remains to be seen. I have at least gained the satisfaction of having, I trust, rescued from oblivion, and shed some light on the language of a manly race, "the literary exertions of whose authors, and some of whose odes, would stand the severest criticisim of European judges."*

A short time since, two gentlemen connected with the Asiatic Society of Bengal, offered in the most handsome manner, to undertake the publication of this Grammar; and one of them (whose disinterested liberality I can never forget) volunteered to stand any loss that might be sustained, rather than the work should remain unpublished. The patronage of the Government of India, of the North-West Provinces, and of Bombay, who have subscribed for a number of copies, as well as the great support, as the list of subscribers will show, of the Officers of the United Service and others, will however, preclude the possibility of any loss in a pecuniary point of view.

The work professes to be a Grammar of the language of the children of Afghána—whether Eastern or Western—whether Saraban, Gharghasht, or Karlanṛṛi—Bar Pukhtún or Lar Pukktún—Panjpa'o or Zíruk; and not confined to the "Pooshtoo of the Trans-Indus Territories under British Rule," but wherever the Pushto may be the medium of communication.

I have endeavoured to lay down the clearest, and at the same time, most simple rules, the whole of which I have illustrated by carefully selected examples from the works of the most elegant, as well as the most standard authors, both poetical and prose, the greater number of whose works are seldom to be met with at the present day. I have adduced nothing but what has been proved by the extracts given, avoiding examples made up for the occasion, not wishing to make the work a mere category of provincialisms. Nothing has been advanced but what

* Professor Dorn.

has been accounted for and explained, as well as tested and supported by the "*dictum*," not only of a "Mullá," but of every writer in the Pushto language.

The Introduction contains some remarks on the origin and affinity of the Afgháníán to the dead languages of Asia, and the Hebrew origin of the children of Abd-ur-Rashíd, Batán; together with remarks on the literature of the Afgháns, and other matter never before published.

In the Appendix will be found a specimen translation of the Articles of War for the Native Army; and a few difficult and idiomatical stories, intended to show the capabilities of the language, and the mode of construction.

The character used is that peculiar to the language—the Naskh character of the Arabic; and the types for the extra letters exclusively Pushto, have been cut expressly for this volume.

The particular parts of speech or matters referred to in the various examples in the following pages, are printed in small capitals in the English, and its corresponding Pushto word or words with a line over them. It was intended to have had these words printed in red ink, which although an easy matter to an European, is an insuperable difficulty to an Indian Press.

I must crave the patience of my readers with respect to the long list of corrections, and I fear I shall scarcely be credited, when I state that each sheet has been revised no less than three times, and which has been the principal cause of the great delay in the publication of the work.

I propose giving a Persian translation of this Grammar, for the convenience of natives who may wish to acquire a knowledge of Pushto, should a sufficient number of subscribers be forthcoming.

The opportunity for the renewal of friendly intercourse with the Afgháns, as advocated in the Introduction page 41, has happened sooner than expected; and appears to have been cordially embraced. It cannot fail to be highly advantageous to both nations.

Múltán, 31*st March*, 1855. H. G. R.

INTRODUCTION.

" I am not willing that any language should be totally extinguished; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind; they add often physical certainty to historical evidence of ancient migrations, and the revolutions of ages which left no written monuments behind them."

DR. JOHNSON.

IN all investigations into the manners and customs of mankind, which must ever be an interesting enquiry, language has a strong claim to our attention and study. It will be found, in various ways, such an unerring guide, that we may term it the barometer of a people's civilization or barbarity; whilst on the other hand the derivation and affinity of different tongues, afford an indisputable proof of the origin and genealogy of the various families of the human race. It also adds a physical certainty to historical evidence, and at the same time, no authority can so indubitably determine the peculiar habits and pursuits of a people, as the manner in which their thoughts and ideas are articulated and expressed; for want of copiousness, or poverty of a language, as it may be termed, generally indicates an uncivilized state—ignorance and superstition.

By oral means alone can a dialect be formed or extended, but its subsequent cultivation must depend on writing and literature; and knowledge, on which civilization, and refinement—in fact, on which every thing that tends to raise mankind above the level of the brute depends, must naturally be confined within exceedingly narrow limits, until a written language has diffused it throughout all classes of mankind.

Before venturing to offer an opinion as to the origin of the Pushto language, it will be necessary to make a few observations respecting the topography, as it may be termed, of the ancient languages of Asia, more particularly those from which we may naturally suppose the Pushto or Afghánian language to have sprung; still all researches into high antiquity are more or less involved in darkness and perplexity, and every argumentative enquiry, however ingenious, must at last rest on the uncertain basis of conjecture and fancy.

According to the accounts of Herodotus and other ancient writers, we find, as is the case even at the present day, that in certain countries of no great extent, a variety of languages, totally distinct from each other was used; whilst on the other hand again, the same language, with slight variations in its dialects, was spoken throughout regions of very great extent. The first remarks are applicable to nearly all mountainous districts, inhabited like Afghánistán by various tribes, for the most part independent of each other.

Throughout the boundless steppes of the Asiatic continent were spread the more prevalent languages. The limits of the various dialects also, were the same stupendous ranges of mountains, and the same noble and mighty rivers, which formed the boundaries of the different territories. Between the Attak or Indus, the Æmán or Oxus, and the banks of the Dajlah or Tigris, one language appears to have predominated, a second between the Tigris to the Halys or Kizil Irmak, and a third betwixt the latter river to the Ægean sea.

To commence with the language which appears to have been most widely prevalent in ancient times, we find that from the Caucasian*

* That is to say, what is at present known as the Caucasian range, not the Koh-i-Káf of the ancient Arabian authors.

range of mountains on the north, to the Red sea on the south, and from the banks of the Euphrates on the east to the Halys on the west, one mighty tongue was spoken, which with some slight variations, retained a primitive and distinct character known as the Semitic, and of which the Arabic, Assyrian, Chaldaic, Cappadocian, Hebrew, Sarmatian, and Phœnician were merely dialects.*

From the Tigris eastward, as far possibly as the mountain range which forms the western barrier of the Indus, and from the Oxus to the Indian sea, another great language prevailed—the various dialects of which, both in elements and construction, as also in vocabulary and phraseology, were so totally distinct, as to preclude the possibility of their being of the same family as the Semitic. One peculiar feature of the ancient dialects of Persia is, that every vowel, whether short or long, has a distinct character. We are indebted to the labours of several eminent scholars in Zend literature for many important facts on this subject, particularly in the Zend Avesta—the sacred volume of the Parsís or Guebres, two English translations of which are about to be given to the world—one by a European Orientalist, the other by an Asiatic, and a disciple of Sapetman Zoroaster. From these researches we find, that three different languages were spoken in Irán†—the Zend, in which the sacred books of their religion were written; the Pehlavi; and the ancient Persian, or Parsí. The date from which the Zend ceased to be the medium of conversation is unknown, but as early as the reign of Bahmán, the Pehlavi was considered rude, and on this account held in distaste at

* Heeren.

† The eastern name for Persia.

the court of that ruler;* and in the reign of Bahrám Gúr,† in the 5th century of our era, was proscribed by edict, and soon after fell into total disuse. After this event the Fársí became the idiom of Persia. It was divided into two dialects—the Derí, or court language, and the Parsí, which was spoken by the people at large. The Shah Námeh of Ferdousí is almost entirely written in the former tongue.

If we compare these dialects with the modern Persian, divested of the Arabic and Turkish, which, during a period of several centuries, has crept into it, we shall find them differing essentially in several respects; but at the same time, in phraseology and construction, bearing such a striking similarity, as to prove almost indubitably, that the dialects themselves, as also the people who spoke them, must have sprung from one and the same original stock.

It is a striking fact that no convulsions of Government, no efforts of literature, can so alter a language as to destroy every atom of similarity between the speech of the present day, and that of most ancient and remote origin. Nothing but the total extirpation of the aborigines of a country appears capable of accomplishing so singular and wonderful a change. For a striking instance of this we have merely to look to the present dialects of the peninsula of India, or, for a still more conclusive proof, to the modern European languages, amidst the polish and refinement of Latin and Greek.

* According to the Ferang Jehángíri, Bahmán also called Ardíshír, was son of Isfandíar, son of Kashtasib, son of Lohrasib. Some say he was so called for his uprightness and justice; others, that it was from his precociousness as a child; and others, that it was on account of the length of his arms, which were so long that his hands reached his knees. There are no less than thirteen meanings given to this word in the work I have quoted: he died A. D. 240.

† He ascended the throne A. D. 420, and reigned twenty years.

It appears, therefore, that the principal languages of the Asiatic continent, that is to say, what was considered Asia by the ancients, were the Semitic, and the Iránían or Persian,* which latter was spoken as far as the western bank of the Indus, beyond which the Sanskrit and Prakrit commenced.†

In ancient times as in the present day, the greatest diversity of language appears to have prevailed in mountain tracts, generally inhabited by a number of independent tribes, who may either have been aborigines of those mountains, or strangers compelled to seek in them refuge from more powerful neighbours, or greater security from invasion and subjection to a sovereign's yoke. In the absence of facilities for communication with foreigners, their languages have been less liable to be mixed up with other tongues, and from the more numerous tribes again separating into smaller tribes, a variety of dialects was naturally formed, which in many points differed from each other.

The ancient languages of Persia, suggest other important facts not to be passed over without notice, and which also bring us to the point to which these straggling and imperfect remarks are intended to lead—that not merely in the modern Persian territory do we find languages which still exist, mixed up with others, and only preserved from oblivion by a

* Heeren.

† "With regard to the affinity of the language from Bactria to the Persian Gulf, it would of course follow, that the country being that of the ancient Persians, the Persian language would be spoken in it, varied as to dialect, but radically the same. If the language of Persia was Zend, this would have been in use throughout Ariana; and its strong affinity to Sanskrit would justify the extension of Strabo's remarks even to the Indians of the Paropámisus and the west bank of the Indus. With all the other divisions of Ariana there is no difficulty, even if the Persian of ancient did not materially differ from that of modern times; for Persian is still the language of the inhabitants of the towns of Afghánistán and Tárkistán—Kábul and Bokhara." Ariana Antiqua, pp. 122, 123.

few written remains; but that in the present day there is also a language spoken immediately west of the Indus, which is totally different in phraseology and construction from any modern tongue, and in all probability derived from the Zend, Pehlavi, and the Hebrew. The language to which I refer is the Pukhto, Pushto, or Afghánián.

Languages can alone be fashioned and extended by oral use, though by writing and literature, their subsequent cultivation can be effected; and it is therefore certain that the dead languages of the Asiatic continent must at one time have been generally spoken,* from the fact, that several living languages are evidently derived from them.† The cause of their ceasing to be the medium of communication may have arisen in various ways—the intercourse with foreigners brought thither by commercial pursuits, subjugation to the yoke of others, and such like circumstances, so affect a language as to produce various new dialects, which, as proved by our own mother-tongue, are capable of undergoing still further transformation.

There has perhaps never been a greater diversity of opinion, respecting the descent of any one people, than that of the Afgháns. Ferishtah‡ traces their origin to the Copts, whilst most oriental writers are of opinion that they are of Jewish family. According to Klaproth, Gatterrer considers the Afgháns to be a Georgian race, and their language Georgian also. The Armenians hold the Afgháns to be descended from themselves; and Krusinsky, Reineggs, and several other European historians, notwithstanding the want of proof to support such an opinion, appear

* I have lately heard of a seal having been found near Pind Dadun Khan, in the Panjáb, bearing an inscription in the arrow-headed character.

† Heeren.

‡ Tárikh-i-Ferishta.

convinced of it. Major Keppel* (now Earl of Albemarle) states that the people of Shirwán, and the adjoining countries, consider the Afgháns are descended from them. St. Martin† in his account of the Armenian Arghowans, is of opinion, that the Afgháns cannot be identified with them. Other authors have declared them to be descendants of the Indú-Scythians, the Medians, the Soghdians, Turks, Tartars, and Monghols.‡

The Afgháns themselves persist in their descent from the Jews, and their traditions on the subject trace their ancestry to Saul, king of Israel.§

The best account I have met with on the subject, has lately fallen into my hands quite unexpectedly. It is contained in a history of the house of Saddo or Suddozo'e tribe of the Afgháns. The work itself is written in 8vo. 640 pages of 17 lines to a page, and entitled, Tazkirát-ul-Mulúk. It is very rare, and I imagine there is not a copy to be found east of the Indus, even if it has ever been heard of before by Europeans. Two-thirds of the entire work are occupied in the detail of events which have happened since the death of Ahmed Sháh, Abdálí. The commencement alone is sufficient for my present purpose; on some future occasion I may give a translation of that part which terminates with the death of the founder of the Dúráni monarchy. I may also add, that the work is written in Pushto. The account is as follows.

"The chief object of the author in writing this august work, was the compilation of a history of the ancestors of the tribe of Saddo, known

* Personal Narrative of travels, Vol. II. page 194.

† Memoires sur Armenie, Vol. I. page 213 to 226.

‡ See Tárikh-ul-Yamini of Otbi, Matlaá-us-Salátin, and Jami-ul-Tawárikh.

§ See Sir G. Rose's Afgháns, the Ten Tribes, and the Kings of the East, &c. lately published.

as the Suddozo'es, who, after the family of the last of the Prophets, (on whom be the blessing of the Almighty) are the greatest and best, as well as the most generous and open-hearted of the children of Adam.

"All traditions and histories agree, as to their exalted descent from the Ban-i-Israel, of whom their great ancestor is Malik Tálút (Saul) of the tribe of Israel, who afterwards became the ruler of that people. From Malik Tálút is descended Afghán, one of the greatest of God's creatures, and who in the reign of Súlímán, was, by that monarch, made sovereign of the Jíns and Diws.

"From Malik Afghán, Abd-ur-Rashíd bin Kaisallaik, who was a contemporary of the prophet of God, and one of his most honoured associates, is a lineal descendant. He is the ancestor of the Sarbands, who are considered the first of the Afghán tribes, as also of the twelve *astanas* or families who were formerly considered as hereditary devotees.*

"His Highness Saddo chief of the Afgháns, being the fruit of the tree of that garden, and a blossom of that rose tree, this account of his ancestry has been compiled, to the end, that their fame may be known to posterity.

"What can we inherit but fame beyond the limits of the tomb."

"The following histories and authorities have been consulted in the composition of the work, viz.;—Tárikh-i-Salátin-i-Súreah; Tabakát-i-Akbirí; Aæn-i-Akbirí; Mirát-ul-Afghánah, which work was written by Khán Jehán, Ludhi, in the reign of the Emperor Jehángír;

* Both Mr. Elphinstone, (Kabul, Vol. 1st, page 252) and Professor Dorn (Neamut Ullah, Part II. page 40) have fallen into error respecting this *fourth* grand division of the Afgháns, called by them respectively the Betnee, and Botni, Baiṭni, or Báṭiní. باطني is not the name of a tribe, but is derived from the Arabic باطن batin which means, *hidden, or knowing the hidden or concealed, hence the Almighty is often termed.* الباطن—*Al Bátin.*

Táríkh-i-Sháhán-i-Safawíah, Irání; Sháh Jehán Námeh; Táríkh Álamgírí; Furukh Seorí; Táríkh-i-Mahommed Sháhí; Nádír Námeh; Táríkh Ahmed Sháhí; Rassalah Akbar, Khadkah; and other information has been collected from the narratives of trustworthy persons. I have entitled the work, Tazkirát-ul-Mulúk, of the ancestry of the tribe of Saddo, the chief of the Afgháns. It consists of one *mukaddamah* (preface), two *asals* (originals), and one *khátímah* (epilogue)."*

Mukaddamah.

On the Forefathers of Saddo, Chief of the Afghán people.

The great ancestor of this tribe is Malik Tálút (Saul) who is mentioned in the Korán and other works, as descended from Binyamín, bin Yákúb, bin Issák, bin Ibráhím (may the blessing of the Almighty rest on them and on their house). Tálút was celebrated amongst his countrymen for his wisdom, knowledge, and mightiness in war; and the All-wise Creator of the Universe, made him king over Israel, and commanded him to bring to perdition the infidel Jálút, the enemy of his people.†

* The contents of the whole work are;—*Mukaddamah.* On the forefathers of Saddo, chief of the Afgháns. First *Asal.* On the subject of those of the tribe who have ever dwelt in Afghánistán. This *Asal* is divided into two *Faraæ* or Parts. 1st. Respecting that branch who have ruled over the whole tribe. 2nd. On the other members of the tribe, who still dwell in their native country. Second *Asal.* On that branch of the clan who left their country and took up their abode at Multán. This is in five *Faraæ* or parts. 1st. On the Khan Modud Khail. 2nd. The history of the Bahádúr Khail. 3rd. Account of the Kámrán Khail. 4th. Account of the Zæfarán Khail. 5th. The Khwájah Khizar Khail, who are generally known as the Súltán Khail, Khodkah. *Khátímah.* Account of the remaining branches of the Khwajah Khizar Khail, the descendants of Shah Dur-i-Durán, and their dispersion into various parts of India, and the Panjáb.

† "And their prophet answered and said unto them, Verily God hath set Tálút king over you, and hath enlightened his mind, and strengthened his arm: they answered,

"At this time Mehtar Dáoud, who dwelt in the district situated between the territories of the rival princes, went and joined the army of his countrymen,* who were hard pressed by the superior army of Jálút.† The king on this account issued a proclamation to the effect, that whoever would go forth to fight with Jálút (Goliath) and kill him, should receive the hand of the king's daughter in marriage, and be declared heir to the throne.

"When Tálút went out to meet Jálút, his troops being seized with a sudden panic, fled from the field with the exception of 313 persons, who by the will of God, took courage and remained with their king.‡ It was

How shall he reign over us, seeing that we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature." Al Korán. Chap. II.

"Now there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

"And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not amongst the children of Israel a goodlier person than he: from the shoulders and upwards *he was* higher than any of the people. 1st Samuel, Chap. ix. verses 1, 2.

"So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

"And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them." 1st Samuel, Chap. xiv. verses 47, 48.

* "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

"And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul." 1st Samuel, Chap. xvi. verses 19 and 20.

† "Now Saul, and they and all the men of Israel, were in the valley of Elah fighting with the Philistines.

"And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle." 1st Samuel, Chap. xvii. verses 19, 20.

‡ "And Tálút said unto his soldiers, Verily God will prove you by the river, for he

at this time that Dáoud killed the infidel Jálút in single fight, after which the small but brave band which had stood its ground, fought with such determined courage, that the enemy were entirely defeated and put to the rout.*

"After this action on the part of Mehtar Dáoud, it became incumbent on king Tálút to fulfil the terms of the covenant which he had made, and accordingly he gave his daughter to Dáoud in marriage, and a patent of succession to the throne.

"During the life-time of king Tálut, Dáoud served him faithfully, and at his death succeeded him. Armíah (Jeremiah) and Birkíya, Tálút's sons, were raised to the highest honors, became the captains of his armies, and continued in his service during their life-time.

"In the common course of events, Dáoud himself set out on that journey from which no traveller returneth, and was succeeded by his son Súlímán. He appointed Afghána the son of Armíah, to the command of his armies, and the government of the Jins and Diws;† whilst Ásif, the son of Tálút's son Birkíya, was made his principal minister.

that drinketh thereof shall not be on my side (but he shall be on my side who shall not taste thereof) except he who drinketh a draught of the water out of his hand. And they drank thereof, except a few of them. And when they had passed over the river, he and those who believed with him, said, We have no strength this day against Jálút and his host. But they who considered that they should meet God at the resurrection, said, How often hath a small army by the will of God, defeated a greater one, and discomfited it, for God is with those who patiently persevere. And when they went forth to battle against Jálút and his forces, they said, Oh Lord, pour on us patience, confirm our feet, and help us against this unbelieving people. Therefore they discomfited them by the Almighty will, and Dáoud slew Jálút." Al Korán. Chap. II.

* "And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents." 1st Samuel, Chap. xvii. verses 52, 53.

† "This statement will not appear so fabulous if we compare it with Samuel 2d,

"One day king Súlímán seated on his throne and accompanied by his minister was journeying through the air,* when they passed the district of Rúdah, in which is situated the lofty mountain of Káseghar, which lies between Pesh'áwer and Kandáhár, and Kábul and Multán. It is near the town of Darában and west of the Sindhu (Indus) river.

"Pleased with the spot, and the salubrity of the climate, the wisest of men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Súlímán sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Takht or (Throne) of Súlímán.† A portion of the throne still remains, to which the people of the surrounding districts, are in the habit of making pilgrimages.

"The mountain tract of Káseghar, and the district of Rúdah, were assigned in feudal tenure to Afghána.

Chap. xxi. verses 15 to 22, for Diw, and Jin, mean—a giant as well as a demon or genii—ديو díw. A devil, a demon, genius, giant, spirit, ghost, hobgoblin. The Díws or Dives, Jíns, Genii, or giants of eastern mythology, are a race of malignant beings." See جن also in Richardson.

* "No name is more famous among Muhammedans than that of Solomon. According to their belief, he succeeded David his father when only 12 years old; at which age the Almighty placed under his command, all mankind, the beasts of the earth and the fowls of the air, the elements, and the genii. His throne was magnificent beyond description. The birds were his constant attendants, screening him like a canopy from the inclemencies of the weather, whilst the winds bore him whithersoever he wished to go. Every age and every nation have had their fooleries, and even many of the received opinions of modern times will not bear the touchstone of Truth. The sorcery laws of our country are a far more authentic disgrace to human nature, than all the wild, yet pleasing fables of the East." See Richardson.

† "In the southern part of the Wuzeeree country, where this range is passed through by the river Gomul, it is low in both senses, and forms the lofty mountain of *Cussay Ghar*, of which the Takht of Súlímán, or Solomon's Throne is the highest peak." Account of the kingdom of Cabul, vol. 1st, page 164.

"I was told that on the top there was a holy stone or rock, the seat of a Musalman Fakir, whose name it bears; but I venture to doubt the story." Vigne's Ghuzni, Cabul, &c. Page 61.

"The original meaning of the word Afghána is *fighán*—a Persian word, which means '*complaint*,' '*lamentation*,' because he was a cause of lamentation to the devil, jíns, and mankind. From the constant use of the word, the vowel point (ـِ) *kasrah* was dropped, after which the other letters could not be sounded without the aid of a vowel, and *alif-i-wasl* was placed before the *gh*, and thus made Afghána.

"Malik Afghán having taken possession of his new territory, (to use the expressive words of the author) 'irrigated the land of that mountainous country with the water of the sword, and planted in the hearts of its inhabitants, the seeds of his own faith. He fixed his residence at a place named *Púsh* or *Pásh*, situated in the mountains; and from the name of this place, the people have derived the name of Pushtún, and their language Pushto. Some traditions state that the Afgháns acquired their language from the Djws; and others, that it is the original dialect of the aboriginal inhabitants of Káseghar, and that the Afgháns were in the habit of carrying off the wives and daughters of those Infidels, and intermarrying with them,* thereby learning from them the Pushto language, and in course of time forgetting their own Ibrahámí tongue."†

Again to use the words of the author, "Malik Afghán having purified the face of the mistress of that country from the filth of the wicked infidels by the pure water of the sword; and having given unto her the rouge of beneficence, and decked her out in the bridal garments of religion and the ornaments of Islam, bestowed her in the marriage of possession to one of his sons; after which he returned to the court of king Súlímán, at Bait-ul-Mukaddas,‡ where at length he died at a very

* See the Kullasat-ul-Ansáb.

† Ibrahámí means the Hebrew language.

‡ بيت المقدس The Sanctified or Holy Temple—the Arabic name for Jerusalem.

advanced age. His descendants from generation to generation, and from tribe to tribe, continued to dwell round about the mountain of Káseghar and to rule over it, and were at constant war with the Infidels, as the neighbouring people were termed.

"At length, during the chieftainship of Abd-ur-Rashíd bin Kais al Laik, an event happened which was the cause of shaking the world to its very foundations*—the joyful tidings of the last and greatest of the Prophets, resounded both in Arab and in Ajam, and Abd-ur-Rashid became desirous of making a pilgrimage to Mekka for the purpose of seeing him :—

'Love ariseth not alone from seeing the object;
This wealth is often acquired by mere conversation.'

"In company with several of his kinsmen and friends, he set out for the Hedjáz; and having arrived at Mekka, performed his pilgrimage according to the rites and tenets of the religion of his forefathers, Israel, Issák, and Ibráhím.† He now set out for Medina, and on the road fell in with the celebrated Khálid-ibn-Wálid, 'The Sword of God,'—to whom he explained the object of his journey. They travelled towards Medina in company, and on his arrival there, Abdur-Rashíd became a convert to Islám. In the numerous struggles of that period, he became conspicuous for his intrepid bravery, which made the Prophet bestow on him the surname of بتان or پتان ‡ (batán or patán) which in Arabic means the *mast* of a

* Allowance will of course be made for religious prejudice.

† "The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Caaba is almost coeval with the world; for they say that Adam, after his expulsion from paradise, begged of God that he might erect a building like that he had seen there, called Bait-al-Mamúr, or the frequented house and al-Doráh, towards which he might direct his prayers and which he might compass, as the angels do the celestial one." Sale's Introduction to the Korán, page 83.

‡ This word I cannot find in either Kámus, Burhan Kátaæ, or Richardson.

vessel, without which it cannot sail, neither can the ship of war sail along without the mast of battle.

"Abd-ur-Rashíd having acquired great renown, at length obtained his dismissal, and was allowed by the Prophet to return to his native land; but was at the same time enjoined to publish and diffuse the doctrines of Islámism amongst his countrymen. He departed from Medina, and in due course reached his home in safety, after which he converted his family and tribe to the new faith, and taught them the Korán. He made war on the infidels with greater zeal than ever, and was celebrated for his piety. At length finding his end approaching, he called his family and tribe around him, and enjoined them to keep their hearts fixed on the only true religion, and their feet firm in the path of Islám; to show friendship and obedience to the followers of Muhammad; and to make war on the infidels, and convert them to the only true faith. After taking an affectionate leave of all, 'the swallow of his soul having escaped from the wintry cage of this world, took its flight towards the summer mansions of eternal bliss.'

"He was blessed with three sons.—Sarí, Gharí, and Tabrí. The first known as Sarban or Sarband, succeeded his father in the chieftainship, and gave name to one of the two great divisions of the Afgháns called Sarbans. The second also called Gharghasht, gave name to the Gharghashts. The descendants of these three sons constitute the whole of the different Afghán clans, with their numerous branches and ramifications.

"The tribes which are included in the Sarban division, are;—Abdálí, Tarín, Barech, Mabánah, Gharshín, Shiráni, Bábarí, Kánsi, Jamand, Kátaní, Kalíáni, Tarkáni, Khalíl, Mhomand, Dáoudzo'e,* and Yúsufzo'e.

* *Zo'e* in Púshto means, son—*zái* is a corruption of the word.

The twelve *Astánahs* or families who are considered sacred by the other Afgháns, from their progenitors having been devotees, are also included amongst the Sarbans. The Abdálí, Tarín, Bábarí, Jamand and Yúsufzo'e tribes have each one family, the Khalíl three, and the Mhomands four.

"The different branches of the Gharghasht division or offspring of Gharí, are;—the Surání, Jailam, Drukzo'e, Afrídí, Chakání, Jankí or Jangí, Kerání, Bábí, and Mashwání tribes.

"The third son, Tabrí, is the progenitor of the Ghalzo'e, Lúdhí, Níazí, Lohání, Sorbaní, and Klakpúr clans, the whole of whom are styled Tabríns. It is said there was an illicit connexion between one of the daughters of Tabrí, and Mast Ali Ghorí,* and after a short time the fruits of this amour becoming apparent, the father, to make the best of a bad matter, gave her to him in marriage. Three sons were the offspring of this marriage—Ghalzo'e† of whom she was pregnant before the nuptial knot was tied,—Lúdhí, and Sarwání.

"The tribes above mentioned are the whole of those who are of pure Afghán descent—the offshoots of the three sons of Abd-ur-Rashíd, Pátan. He was buried at Káseghar, and succeeded by his eldest son Sári, who was constantly at war with the Kafirs or Infidels. He had two sons—Sharkabun, and Kharshabun. The Sarbans are the descendants of the former, and the Yúsufzo'es, Mhomands, Khalíls and other tribes inhabiting the plain of Pesh'áwer, are the children of the latter.

"On the death of Sarí, Sharkabun his son was acknowledged chief of the Afghánah. He was celebrated for his piety and wisdom. In his wars

* The ancestor of the Ghorian Sultans who conquered Ghazní, in 1152.

† غل *ghal* in Púshto means a thief, and زوي *zo'e* a son, hence غلزوي *Ghalzo'e*—the son of a thief; زاي *záe* is a mere corruption of the word.

with the infidels, he not only acquired great wealth, but also increased his territory, and brought many of the neighbouring tribes under his authority. During his chieftainship Kandáhár and Kábul were conquered by Húját bin Yúsuf, Sakafí, who was governor of Khorásán for the Khalífah Abd-ul-Málik bin Mirwán who reigned from 692 to 698 A. D. This event greatly increased the authority of Sharkabun, and established his power more firmly than before.

"He is said to have been succeeded by Abdál his son. Some accounts mention that he was the son of Sharkabun, and others that he was his grandson, but neither of these accounts can be correct, as there is a space of nearly three hundred years between them; Sharkabun being a cotemporary of Húját bin Yúsuf, Sakafí, before referred to, whilst Malik Abdál lived in the reign of Máhmúd bin Sabuktagín, who succeeded his father to the throne of Ghazní, in the year of the Hijrah 387. This great hiatus between the reigns of these two chiefs may be accounted for in the following manner. It often happens, that the names of those chiefs who have been celebrated for their wisdom, bravery, piety, or numerous progeny, have been alone handed down to posterity, and those of mediocrity set aside and forgotten. There is an instance of this with regard to Hásham* and Abd-ul-Shams, who were both sons of Abd-ul-Manáf. The descendants of the former are still styled Ban-i-Hásham, whilst those of the latter are known as the Ban-i-Omeyah, from Omeyah the celebrated son of Abd-ul-Shams, and thus the father's name has been dropped altogether. In the same manner, Malik Abdál having acquired a great name for his bravery, equity, and generosity, and surpassed many of his predecessors in grandeur and dignity, his name has been handed down

* The great-grandfather of Muhammad.

to us, whilst the very remembrance of those of little or no celebrity, is now altogether lost in oblivion. This is the great cause of the confusion which often takes place in the genealogical histories of different tribes and people, and hence the reason why Malik Abdál has been called the son or grandson of Sharkabun.

"Malik Abdál thus became chief of the Afghánah—Sarbans, Gharghashts, and Tabríns. During his reign the people began to pay attention to agriculture, and the lands about Káseghar were brought under cultivation. Abdál, who was famed for his bravery, followed in the path of his ancestors by making war on the people of the surrounding parts, in the plundering of whose property his followers acquired great wealth. A number of the infidels who dwelt in the vicinity of the Káseghar district, was also at this time converted to the Muhammadan faith. At length the Afgháns having no infidels to plunder, and insufficient land to yield them a subsistence, began to take service under the Ghazniwíd Súltáns, from whom they obtained the district of Bagrám, now known as Peshá'wer, as a feudal fief.* Of the countries to the north, such as Suwat,

* The account contained in the رياض المحبت (Gardens of Friendship) by Mahábbat Khán, differs in some respects from the preceding narration. He says, "up to the time of the Prophet of Islám, the descendants of Afghánah dwelt in the Salmán mountains, at which period Kais was their chief. He subsequently went to Arabia to do homage to Muhammad, taking with him eleven persons of his tribe, who with himself became converts to the new faith.

"He returned to his native land, but in the following year he again returned to Arabia with seventy of his tribe, and joined the followers of Muhammad a short time previous to his attack on Mekka, in which affair, and the subsequent operations, Kais behaved so well, that the title of Abd-ur-Rashíd was conferred on him, and he soon after returned to his home.

"After the death of Muhammad, Kais Abd-ur-Rashíd, with a number of his people followed the two succeeding Khalífs in their wars; and when the Khalíf Osmán determined on the conquest of Khorásán, he requested Kais to obey the orders of Abdullah bin Æámir bin Kárez, who had been appointed to head the expedition. This chief had been directed to settle the Afghán tribe with their families, after the conquest

and Bajawer, which were in the hands of the Kafirs, they got possession by force of arms. They also obtained grants of land at Ghazní and Kábul, from Súltán Máhmúd and his successors; and by degrees began to emigrate from the neighbourhood of Káseghar, and settled in those places they considered best suited to themselves. Up to the time of Malik Abdál, the whole of the tribes considered and obeyed him as their

of that province, between it and Hindústán, that they might become a barrier against invasion from the latter country. Kais assisted in the conquest of Khorásán, after which, the tract of country lying between Hirát and Kandáhár was bestowed on him and his tribe, subject to the governor of the province.

"At the period of the struggles between the Omeyahs and Abbásís, which ended in favour of the latter, the Government of Khorásán was administered by Húját bin Yúsuf, Sakafí, who sent an expedition into Hindústán, under his nephew Kásim bin Muhammad bin Yúsuf, Sakafí, who was accompanied by a strong body of Afgháns. They advanced through the district of Roh,* and at length reached Multán, after annexing the former district, which was made over to the Afghán tribes, with directions to keep under the refractory Hindús. From the occupation of Roh by the Afgháns they obtained the name of Rohillas.

"Sabuktagín the founder of the Ghuzniwíd dynasty, and father of the great Máhmúd, entertained a number of Afgháns in his army. When that ruler died, Ismæíl his son by the daughter of Alta'kin, the owner of Sabuktagin—for the latter was originally a slave—succeeded his father; but Máhmúd, another son by the daughter of the chief of Zábúlistán (Kúbul) opposed him in the succession, and a civil war ensued between them. The Afgháns who were dependent in some measure on that chief, joined his son-in-law Máhmúd, who defeated Ismæíl, and confined him in a fortress.

"In gratitude for this effectual aid on the part of the Afghánah, Máhmúd gave his sister in marriage to Sá'ho the chief of the tribe, by whom he had three sons—Salár, Mas'æud, and Ghází, who are buried at Baráj.

"When Súltán Máhmúd set out on his expedition against Sámnáth in Guzerát, he took with him a body of Afgháns. Several times during the siege of that stronghold, fortune seemed to incline against the Muhammadan arms; but at length the Afgháns were brought to the front, who having fastened the skirts of their garments together, attacked the Hindús with such fury that the latter were entirely defeated, but not until the victors as well as the vanquished had sustained immense loss. In reward for this important service, the 'Breaker of Idols,' bestowed on each of the Afgháns the Túrkí title of Khán: their former title of Malik was derived from Malik Talút"—Rí'áz-i-Mahábbat.

* The Belúchís and other inhabitants of the Deráh Ghází Khan, and those of the southern part of the Deráh Ismæíl Khán districts, speak of the mountain range immediately west of the Indus, to the southern boundary of Afghánistán, by this name.

head and chief; but now each tribe and village began to choose their own governors, and ceased to pay that respect and obedience to his authority, which they formerly did; in fact they fell headlong into the slough of arrogance and presumption.

"Abdál was succeeded by his son Malik Rajar. This prince—a second Nimrod—was passionately fond of the sports of the field, in which he spent the best part of his days and nights. He was blessed with four sons—Æsau, Núr, Khokai, and Makou, the first of whom, a God-fearing and just personage, succeeded him in the chieftainship: the others gave name respectively to the Núrzo'e, Khokarí and Makou tribes.

"The remainder of the Abdálís, and other clans, which had up to the present period continued to dwell in the Káseghar district near the Takht-i-Súlímán, finding it too small to support so many families, began, in the hot season, to migrate with their flocks, to the neighbourhood of Kandáhár, returning again to their old haunts at Káseghar in the winter.

"Malik Æsau had three sons—Zírak, Is'hák, and Alí. At his death he bequeathed the turban of authority to Zírak, his sword to Is'hák, and his carpet for prayer to Alí. From these two latter, the Is'hákzo'e, and Alízo'e branch of the Abdálís are descended; and from them is also descended the only one of the twelve *astanáhs*, or families who are devoted to the priesthood, as already referred to.

"Zírak, who was a wise and able chief, governed his tribe with energy and ability. He completely rooted out the crimes of impiety, adultery, and dishonesty, which appear to have been but too prevalent at the period in question.

"The five tribes which have been already mentioned as the Abdálí clan,

viz.; Is'hakzo'e, Alízo'e, Nírzo'e, Khwagání, and Makou, are known as the Panjpa'o branch.

"My own opinion is that Malik Abdál was a cotemporary of Súltán Máhmúd, Ghazniwíd, and Malik Zírak of Shah Rukh Mírzá,—son of Amír Timúr, Gúrgání—between whose reigns there is a period of some three centuries. As has been already noticed, the names of the most celebrated chieftains can alone have been preserved by their countrymen, whilst those of less fame have sunk into oblivion.

"The district of Rúdah and Káseghar, as before stated, not being of sufficient extent to support the great number of people, to which the Afgháns had by this time increased, Malik Zírak was induced to send an agent to Sháh Rukh Mírzá,* at Hírát, for the purpose of soliciting a grant of the districts round Kandáhár. This request was favourably listened to by the Sháh, and Zírak in consequence gave directions to the Abdálí, Barech, Tarín, Jamad, Ghalzo'e, Kákur, Kásí, Bábur, and other tribes—who were more numerous than the extent of their lands could support—to proceed to Kandáhár and settle on the lands granted by the Sháh in that district. To each tribe a portion of land was given, in proportion to the number of families of which it consisted, and for which ground they had to pay a small tax to the Governor of the province.

"Zírak had three sons—Popul, Bárak, and Alako, from whom have sprung the Populzo'es Bárakzo'es and Alakozo'es. At his death Popul succeeded him in the chieftainship of the whole Afghánah people. Being a sagacious and intelligent chief, and endowed with the tact of government, he kept the whole of the tribes under subjection and obedience. They also were generally well satisfied with his government, but at the

* The accomplished son of the great Timur.

same time, those who showed any opposition to his authority, were punished by the Kandáhár Governors, and this tended still more to keep all under proper restraint.

"Popul had also three sons—Habíb, Bádú, and Aiyúb. The two former were by one mother, and the latter by another wife. Some also say that Aiyúb was the son of the first wife by a former husband.

"Bádú was the ancestor of the Bádúzo'es, and Aiyúb of the Aiyúbzo'es. At length Popul suddenly finding his end approaching, sent for his children; and after giving them much good advice, and exhorting them to follow in the footsteps of their ancestors, departed this life, leaving the chieftainship of the tribes in the hands of his eldest son Habíb.

"The children of Afghána who had now become a numerous people, and had, up to this time, paid obedience to the authority of their chief, began to show symptoms of restlessness, and dislike to the yoke of Habíb's supremacy. At length they commenced quarrelling amongst themselves, and the *khails* or clans of every village having declared themselves independent, set about nominating their own chiefs. All was uproar and confusion; the rich tyrannized over the poor, and the strong plundered the property of the weak; might was right; and villainy, impiety, and depravity, reigned supreme.

"Malik Habíb endeavoured for a long time to stem this torrent of rebellion, and regain his lost authority over the people, but without success; and at length not one tribe remained on his side. The Taríns, Barechis, Ghalzo'es, Kákurs, Shíranís, and others, each set up one of their own tribe as pretenders to the chieftainship; raised the standard of revolt; and commenced a civil war. The life of Habíb was spent in civil contentions, which were entirely without avail. He had three sons—

Bámí, Ismæíl, and Hasan, from the two last of whom are descended the clans of Ismæílzo'e, and Hasanzo'e.

"Bámí, who was of a mild disposition and possessed of many excellent qualities, succeeded his father as nominal head of the Afgháns. Súltán Bahlol Ludhí, and his son Sikunder—emperors of Hindústán—were on friendly terms with him, and sent him from time to time various costly presents. This produced great envy in the hearts of the pretenders to the chieftainship, and they despatched agents with presents to these potentates. Their agents without being admitted to an audience even, were dismissed with the answer, that the Súltáns neither knew of, nor recognized any other head of the Afgháns than Malik Bámí. He had four sons—Sálih, Alí, Zaiyl, and Warukah. They were fathers of large families, and their memory has been perpetuated in the separate clans bearing their respective names.

"Bámí died at an advanced age, and the shadow of chieftainship which now alone remained, descended to his eldest son Sálih, who became head of the Habíbzo'e tribe, which consisted of the three smaller ones of Alí, Zaiyl, and Warukah, just mentioned, who acknowledged and supported his authority. He was a man of great piety and generosity; and his threshold was never clear from the crowds of poor, nor his table from the numerous guests. In his lifetime Shír Shah, and Salím Shah, who were of the Shorkhail branch of the Afgháns, sat on the throne of Delhí; and the friendship which had sprung up between his father and the Lúdhía Emperors, was renewed and kept up with the former princes also. At length the vicissitudes of fortune wrested the sovereignty from the grasp of the Ludhís, and placed it in the hand of the Moghal; but when Shír Shah in the year 951 of the Hijerah,* sallied forth to regain the throne

* A. D. 1544.

of his ancestors, the Afgháns assisted him with a powerful force of their countrymen, and Hindústán was regained. When the agents of Malik Sálih presented his letter of congratulation to Shír Shah, the Emperor observed to his ministers and court, that Malik Sálih was not only his own chieftain, but that his forefathers, from the time of Malik Afghán, were the chiefs of his forefathers also; and that the family of Malik Sálih had no equal in rank amongst the whole of the Afghán tribes. Shír Shah after thus acknowledging Sálih as his head and chief, and treating his agents with great distinction, dismissed them with numerous presents for their master.

"At length in the reign of Sháh Tamásíb, Sufawí, in the year of the Hijerah 965, on the night of Monday the 17th of the month Zú'lhíjjah; the bright orb of Saddo rose from the eastern horizon of the black goat's hair tent of Malik Sálih, and diffused his refulgent beams on the surrounding world."

With the birth of Saddo, the ancestor of the great Ahmed Shah, Abdálí, the Introduction to the Tazkírát-ul-Mulúk closes.

Sir John Malcolm's words on the origin of the Afgháns are—"Although the right of the Afgháns to this proud descent is very doubtful, it is evident from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians, and this alone seems to give credibility to a statement which is contradicted by so many strong facts, and of which no direct proof has been produced."

Sir William Jones was of opinion that the Afgháns are the Paropamisadæ* of the ancients, but this is very improbable, for it is proved by

* See Quintus Curtius's Life of Alexander. Book 7.

the statements of many authorities, besides that of the work from which I have given an extract, that the Afgháns are not the aborigines of the country they at present inhabit, but have gradually advanced from the west of Asia; and it is not improbable, but that during the lapse of ages, they might have been forced from various causes, to emigrate from the districts in the vicinity of Jerusalem, as stated in the tradition I have quoted. The Seah-Posh Kafirs are in all probability the Paropamisadæ of the writers of antiquity, respecting whom, on some future occasion, I hope to offer some remarks.

According to the Makhzan Afgháni, after Ferídún's victory over Zohák, the latter was subjected to such acts of tyranny, that his children fled for safety to the mountain tract of Ghor, which at that time was only inhabited by a few scattered tribes of the Israelites, Afgháns, and others. If Jewish families could, at that period, have been inhabitants of Ghor, it is equally possible that the Afgháns themselves might have come originally from the Holy Land.*

The mountain districts of Afghánistán heard not the "Allah Akbar" of the conquering Arabs, until the fourth or fifth century of the Hijerah, by which time the sun of their power had commenced to wane. Up to this time even, we find that the Kafirs or Infidels inhabited the mountain

* In the reign of Saosduchinus king of Babylon, called in scripture Nabuchodonosor the First (A. M. 3335. Ant. J. C. 669) the prophet Tobit, who was still alive and dwelt among other captives at Nineveh, a short time before his death, foretold to his children the sudden destruction of the city, of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. The Jews, at this time being captives, to follow the advice of Tobit, would have had in the first place to have escaped from Nineveh by stealth; and having accomplished this much, where could they hope to find a more secure retreat, than towards the east, and in the direction of the mountainous tracts now inhabited by the Afghán tribes? See Tobit c. XIV. v. 5—13.

districts of Ghor, and continued to dwell there up to the thirteenth century of our era, when Marco Polo visited those regions.*

The Yúsufzo'e tribes, who now hold the whole of the districts to the north of the Lundy Sind, or Kábul river,† were even in the time of Báber but new comers, and in this, his statement agrees with the account in the Tazkirát-ul-Mulúk. In another place Báber mentions the people of Bajawer, as "rebels to the followers of Islám, and besides their rebellion and hostility, they followed the custom and usages of Infidels, while even the name of Islám was extirpated from among them."‡ From this it appears that the people of the country had been converted to Muhammadanism, and relapsed again to idolatry, but were *not* Afgháns.§

Nowáb Allah Yár Khán, son of the Nowáb Háfiz Rahmat Khán,‖ in the preface to a lexicographical work of which he is the author, states, that "there are two divisions of the Afgháns, whose language also differs in many respects, so that the words used by some tribes are not known to, or understood by, others. They are termed Pushtún and Pukhtún and they speak the Pushto and Pukhto¶ respectively. The former is the western dialect, having some affinity to the Persian; and the latter the eastern, containing many Sanskrit and Hindí words. The people who

* Travels of Marco Polo; Marsden's Translation. Book I. Chap. 22. pp. 122.

† *Lundy Sind*, in Pushto signifies the "Little river," in contradistinction to the *Abu Sind*, or "Father of rivers." as the Indus is termed.

‡ Bábar's Memoirs, page 248.

§ "Although Bajour, Sewad, Peshour, and Hashnagar, originally belonged to Kábul, yet at the present time some of these districts have been desolated, and others of them entirely occupied by the tribes of Afgháns, so that they can no longer be properly regarded as provinces." Ibid, page 141.

‖ The author of the Khullasat-ul-Ansáb.

¶ Merely in substituting sh for kh, z for g, etc.

dwell about Kábul, and Kándahár, Shora'wak, and Pishín, are designated Bar Pushtún, or upper Afgháns from بر *above;* and those occupying the district of Roh, which is near Hind (India) are called Lar Pukhtún or lower Afgháns from لر *below.*"

He describes Roh—about which has been, and still continues to be, great diversity of opinion—as "bounded on the east by Suwat and Káshmír, west by the Helmund river, north by Káshkár or Chitrál and Kafiristán, and south by the river or sea of Bukker, called in Persian Níl-áb, (The Blue Water) and Níl'aow or Aba-Sin, (The Father of Rivers) by the Afgháns."

The author of the Ferang-i-Jehángírí gives a somewhat similar account of it; "Roh," he says, "is the name of a range of lofty mountains, in length extending from Suwat and Bajour, to Síwní, which is in the district of Bukker in Sind; and from Hasan Abdál (in the Sind Ságur Doába, of the Panjáb) to Kándahár in breadth; and in this highland range the latter city is situated."

I have been told by Afgháns in the vicinity of Pesh'áwer, and other places, that their ancestors first came from a district named Ghwárí Margháb, which they said lies to the westward of Khorásán. This is, however, a mistake; a small village bearing this name, and the place referred to by them, is situated about mid-way between Kándahár, Shora'wak, and Girishk, which is one of the old seats of the Afghán tribes who now occupy the Pesh'áwer valley. Ghor, supposed to have been the original district of the Afghána, lies much to the north. It was from this latter place that the Ghorián tribe issued in the year 1152 A. D. when they overturned the throne of the Ghazníwíd Súltáns.

The diversity of opinion regarding the origin of the Afghána, is not

greater than that respecting their language, of which, at the time I write, with the exception of a small brochure by the late Major R. Leech of the Bombay Army, no grammar exists.* It is to be hoped that the present work, together with a dictionary in preparation, will enable the learned both of Europe and India, to give a better, and more decided opinion than heretofore on the affinity of the Afghán language to those of ancient Asia.

Sir William Jones's opinion was, that the Pushto or Pukhto language has a manifest resemblance to the Chaldaic, but Professor Klaproth vehemently denies this, and states, that nothing whatever is known regarding this dialect;† that neither in words or grammatical structure, is there the slightest resemblance between Pushto and any Semitic language, and that it is unquestionably a branch of the great Indú-Germanic division of languages.

Professor Dorn of St. Petersburgh—who some few years since published a work on the Pushto language‡—in the preface to his translation of Ne'amut Ullah, gives as his opinion, that the Pushto language bears not the slightest resemblance to the Hebrew, or Chaldaic, either in its grammar or vocabulary,§ and he imagines the Afgháns may belong

* Since writing the above, Captain Vaughan of the Bengal Army has published a Grammar.

† It is to be hoped the Professor will change his opinion now, as regards the latter part of this sentence.

‡ "A Chrestomathy of the Púshtú Language, with a Glossary." St. Petersburg 1847. The work consists of extracts from a few of the best known Pushto authors, amongst which the odes of Mullá Abd-ur-Rahmán predominate. The text appears to have been printed from a recent and incorrect MS. and consequently is full of errors. In the Glossary, the meanings of many of the Pushto words are merely guessed at, and are very wide of the mark.

§ If we are to take the Glossary of Prof. D. as a specimen of the vocabulary of the Pushto, I should say the language bears more than a strong resemblance to Hebrew, Chaldaic, and other Semitic dialects, seeing that this Glossary contains *ninety per. cent. of pure Arabic words.* See pages 388, 389 and 390—in which there is not *one* Pushto word; with two or three exceptions, they are all Arabic.

to the great Indú-Teutonic family of nations, and are aborigines of the country they at present inhabit. This latter opinion, however, is proved to be an erroneous one, from the writings of various authors, and many well authenticated facts.

The Baptist Missionaries of Serampúr again, consider the Pushto and the Belúch* languages, to form the connecting link, between those of Sanskrit, and those of Hebrew origin.† M. Adelung, in his Mithridates vol. 1st, page 225, considers Pushto an original and peculiar dialect, but at the same time acknowledges his acquaintance with it to be very slight.

Mr. Elphinstone, in his work on Kabul, Vol. 1st, page 302, with reference to the Afghánián language, considers that its origin cannot be easily discovered. He remarks, "a large portion of the words that compose it, as also most of the verbs and particles belong to an unknown root, and in this portion are included most of those words, which from the early necessity for designating the objects they represent, must have formed parts of the original language; yet some of this very class belong to the Zend and Pehlavi, such as the terms for father and mother, sister and brother." He also further states, that out of two hundred and eighteen Pushto words, not one had the smallest appearance of being deducible from any of the Semitic languages; but that a resemblance (five out of one hundred and ten words) can be traced between it and the Kúrdish, considered to be an Indú-Germanic tongue.

One of the most decided proofs against the erroneous idea that the Afgháns are the aborigines of the territory they at present inhabit, and that the Pushto is the original dialect of those countries, consists in the

* The Beluchki is a mixture of Persian, Sindhí, Hindí, and Sanskrit, with some original words.

† They also notice the numerous pure Hebrew roots to be found in Pushto.

facts brought to light in the decyphering of the Bactrian, and Indú-Scythian coins. M. Lassen in his interesting and erudite work* on this subject, very truly observes; "I indeed know that some have pretended to recognize the Afgháns in eastern Kábul, even as early as Alexander's time; not so Mr. Elphinstone,† who rather proves their immigration into Kábul at a much later period. This conjecture has originated with Professor Wilken,‡ who thinks he recognizes the Afgháns in the Assakanes. If these were indeed Afgháns, the Afghán language would have been spoken throughout Kábul, and the language of the coins must be the source of the Pushto. Without observing, that neither ancient authorities nor modern Afghán history§ admit or requires this supposition, the correct assertion of the learned academician himself, that the Afgháns belonged to the Medo-Persic tribe, is at variance with it; the Assakaness inhabited a country, where even in the 7th century A. D. an Indian language was spoken."

As the learned Professor urges—if the Afgháns were the aborigines of the countries they at present inhabit, the Afgháníán language must, as a matter of course, have been generally spoken. Had such been the case, the language on the coins must have been the source of the Pushto, but no similarity whatever exists between them.

The Afgháns, although subdivided into numerous tribes, are undoubtedly one race, and speak one original language. Had they been the aborigines of the country at present known as Afghánistán, we must

* Points in the history of the Greek and Indú-Scythian Kings in Bactria, Kábul, and India. Page 116.

† Account of Kábul. Vol. II. pp. 10, 33, 44, 50 and 56.

‡ Abhandlg. der Berlin Acad. 1818-19, p. 261.

§ Bábur does not mention any thing about Afgháns at Kábul, when he took that city.

have heard something of them from ancient writers, for we find that even in the time of Herodotus, Darius had sent an exploring expedition under Scylax of Caryanda and others as far as the Indus.* That the whole of the regions west of Jelálábád, or even as far west as Kábul, were peopled by a Hindú race, most ancient writers agree to, as also that they were of different tribes, and spoke different languages. Herodotus says —"There are many nations of Indians, and they do not speak the same language as each other; some of them are Nomades, and others not."†

Again the father of History observes. "There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northwards of the other Indians, whose mode of life resembles that of the Bactrians."‡ The country here referred to—the same as Scylax and his companions started from on their voyage down the river—is the present district of Pakhlí, north of Attak. The Indians are in all probability the ancestors of the race who still occupy that district; the Suwatees; and the people of Astor and Gilgit.

It is therefore evident that the Afgháns have immigrated into their present territories from the westward;§ and that the aborigines—the Seah

* "A great part of Asia was explored under the direction of Darius. He, being desirous to know where the Indus, which is the second river that produces crocodiles, discharged itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrus and the country of Pactyica, sailed down the river towards the east and sunrise to the sea." Melpomene IV. 44.

† Thalia, III. 98.

‡ Thalia, III. 102.

§ The empire of the Great Cyrus extended, according to the best authorities, from the Ægean to the Indus, and from the Euxine and Caspian to Ethiopia and the Arabian sea. As it was customary to transport a whole tribe, and sometimes even a whole nation from one country to another, and as the Jews were ever a stiff-necked race, is it not possible, that the Great King may have transported some of the most troublesome amongst them to the thinly-peopled provinces of the east, where they would be too

Posh Kafirs, or Black-clad Pagans; the Suwatees; and the people inhabiting the hills to the north-east of Suwat, on the one side, and possibly the Belúchis and Jatts on the other—have been forced by the gradual advance of this powerful race, to move to the north-east and south-west respectively.

I formerly entertained an idea that some affinity might exist between Pushto and the language of that strange people, the Gypsies, but subsequent enquiries have convinced me to the contrary; and I find that no trace of similarity exists between them. This may also be seen by reference to a comparative table of languages which I shall shortly publish.

Whether the Afghánián language be a dialect of the Semitic, of Zend

far away from their native land and captive countrymen to give trouble in future? Or, as I have remarked in another place, is it not probable, as well as possible, that those of the Jews who could effect their escape, might have fled eastward, preferring a wandering life in a mountainous country, with independence, to the grinding tyranny of Cyrus's successors and their Satraps? In fact there was no other direction to which they could have fled, except towards the north, inhabited by the Scythians who would have massacred, or at least made slaves of them or sold them as such; or eastward, which being mountainous and but thinly peopled, was likely to afford them a permanent and secure retreat. According to Ni'amut Ullah, Żohák's children, to escape the exterminating vengeance of Ferídún, fled for refuge to the Kohistan of Ghor, and settled there; and at his time, its only inhabitants were some scattered tribes of the Israelites, Afgháns, and others.

There are a number of Jews to be found in the south-west parts of India, and in the Bombay Army there are a great number. Where did they come from? and when did they come?

Again in the 5th year of Darius (A. M. 3488; Ant. J. C. 516.) Babylon revolted and could not be reduced until after a siege of twenty months. It is therefore probable that the Jews of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets Isaiah and Jeremiah had exhorted them long before, and Zachariah very lately in the following terms: "Thou daughter of Zion, that dwellest with the daughter of Babylon, flee from the country and save thyself." Isaiah, XLVIII. 20. Jeremiah L. 8. LI. 6, 9—45. Zachariah II.

It also appears that Ochus son of Artaxerxes Mnémon, carried a number of Jewish captives into Egypt, and many others into Hyrcania, where he settled them on the coast of the Caspian (A. M. 3653, Ant. J. C. 351;) might not some have been sent eastward also? See Solin. C. 35, Euseb. in Chron. etc.

or Pehlavi origin, or of the Indian stock, I will leave for others better qualified to decide. Before entering into any investigation on the subject, it must be borne in mind, that "no efforts of the learned, can ever so far alter a language, as to deface every line of resemblance between the speech of the present day and that of even the remotest ancestry: nothing but the absolute extirpation of the aboriginal natives can apparently accomplish so singular a revolution."* As an instance of this, we have merely to examine the present language of Persia, and the different dialects of the continent of India; or for a still more convincing proof, to look into the Gothic and Celtic original of the modern European languages, amidst the polish and refinement of the Greek and Latin.

Before bringing these rambling remarks to a close, I must notice a few of the most striking peculiarities of the Pushto language, which will, in some measure, serve as a guide in investigations as to its origin and affinity to the other dialects of the Asiatic continent. It will however be well, first to point out the best and most effectual method of ascertaining the *real* affinity of oriental languages.

Baron William Humbolt, in an essay on this highly important subject remarks; "I confess that I am extremely averse to the system which proceeds on the supposition that we can judge of the affinity of languages merely by a certain number of ideas expressed in the different languages which we wish to compare. I beg you will not suppose, however, that I am insensible to the value and utility of the comparisons: on the contrary when they are well executed, I appreciate all their importance; but I can never deem them sufficient to answer the end for which they

* Richardson's Dissertation.

have been undertaken; they certainly form part of the data to be taken into account in deciding on the affinity of languages, but we should never be guided by them alone, if we wish to arrive at a solid, complete and certain conclusion. If we would make ourselves acquainted with the relation between two languages, we ought to possess a thorough and profound knowledge of each of them. This is the principle dictated alike by common sense and by that precision acquired by the habit of scientific research.

"I do not mean to say, that, if we are unable to attain a profound knowledge of each idiom, we should on this account entirely suspend our judgment: I only insist on it that we should not prescribe to ourselves arbitrary limits, and imagine that we are forming our judgment on a firm basis, while in reality it is insufficient.

"But further, I am convinced that it is only by an accurate examination of the grammar of languages, that we can pronounce a decisive judgment on their true affinities.

"If two languages, such for instance as the Sanskrit and the Greek, exhibit grammatical forms which are identical in arrangement, and have a close analogy in their sounds, we have an incontestible proof that these two languages belong to the same family.

"The difference between the real affinity of languages, which presumes affiliation as it were among the nations who speak them, and that degree of relation which is purely historical, and only indicates temporary and accidental connexions among nations, is, in my opinion, of the greatest importance. Now it appears to me impossible ever to ascertain that difference merely by the examination of words; especially, if we examine but a small number of them.

"But whatever opinion may be entertained with respect to this manner of considering the difference of languages, it appears to me at all events demonstrated: First, that all research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as into that of words, is faulty and imperfect; and, Secondly, that the proofs of the real affinity of languages, that is to say, the question whether two languages belong to the same family, ought to be principally deduced from that alone; since the identity of words only proves a resemblance such as may be purely historical and accidental."

There are nine letters of the Arabic alphabet which never occur in pure Afghánián words,—ث, ح, ذ, ص, ض, ط, ظ, ع, and ف; and therefore the language really contains but twenty-nine letters, including five peculiar ones, to which, after a careful comparison of six hundred alphabets, I find that there is no similarity as to form or sound, either in Arabic, Zend, or Sanskrit; but characters similar in sound are contained in most of the Semitic, and some Tártárían dialects. The Pushto letters with the corresponding ones in the languages referred to are as follow.

څ *ts* or *tz*, pronounced *tse* or *tze*, has an equivalent in the Chaldaic ܨ *ts*, Hebrew צ *tsóde*, Samaritan ࠑ *tsáde*, Syriac ܨ *tsode*, Ethiopic and Amharic ጸ *tza*, Armenian ձ *tsa*, Palmyren ܨ *ts*, Phœnician ܨ or ܨ *ts*, Punic ܨ *ts*, Kufic ܨ *ts*, Georgian ც *ts*, Mongolish ܨ *ts*, Mandchú ܨ *tsa*, Thibetan ཚ *ts*, Albanian ᲂ - ᲂ *ts*, Corean ㅈ - ㅈ *ts*, and the Japanic ツ - ス - ミ *tse*.

څ *dz* or *ds*, pronounced *dze* or *dse*, similar to the Hebrew ז *dsáin*, Aramáic ܙ *ds*, Palmyren ܙ *ds*, Phœnician ܙ *ds*, Kufic ܙ *ds*, Syriac ܙ-ܙ *dzain*, the Assyrian cuniform 𐎶-𐎶 *dz* or *ds*, Armenian ձ ձ

dza, Greek ζ *zeta,* Georgian Ძ *ds,* Mongolish ᠵ - ᠴ *ds,* and Corean ᄌ - ᄎ *ds,* Mandchú ᡳ - ᡴ *ds,* Japanic ᡳ *dz.*

ړ *uṛṛay,* for which with perhaps the harsh ᠶ *rh* of the Armenian, there is no equivalent in any of the known dialects of the old world. Some persons, and among them Major Leech, have considered the Sanskrit lingual ड as similar in sound; but it is merely necessary to hear it pronounced by an Afghán mountaineer to convince any one of the total difference, indeed, it is almost impossible to give a proper idea of its sound in writing. Kufic ٥ *r,* is like it in form.

ښ *khin* bears some similarity to the ܟ - ܟ *k'ch* of the Chaldaic, and with this exception, no sound like it is to be found amongst the letters of the six hundred alphabets before referred to.*

نړ or ڼ *uṛṛún,* is a combination of the sound of *uṛṛay* and ن *nún,* the latter nasal. It is quite impossible to acquire the real pronunciation except from an Afghán mouth when using the word بانړه *bánṛṛa,* the eye-lash, or کانړي *kánṛṛe,* stone. The ڼ *rún* of the Sindían language is something like it.

Pushto also, like the Semitic dialects, of which family I am inclined to consider it, has the *t'h* with a strong aspiration, to which sound the Persians have an unconquerable antipathy; indeed their mouths seem to be so formed as to be unable to utter it. Like the Jews and Egyptians, as well as the Arabs, the Afgháns uniformly give the hard sounds, *t'h, d'h, ds, dtz, dz,* etc., to those characters which the Persians have ever softened to *z* and *s.* The pronunciation too, is somewhat difficult

* See Die Schriftzeichen des gesammten Erdkreises. Vienna. 1851, also, Alphabete orientalischer und occidentalischer Sprachen zum Gebrauch für Schriftsetzer und Correctoren.. Leipzig. 1850.

on account of the use of several gutturals, and the combinations of such letters as شپ, کړ, خک, etc., which are difficult to enunciate.

In harshness of pronunciation, and in the declensions of its nouns, it bears great resemblance to the Zend and Pehlavi; and like the former language, can be, and often is written in old works, on which alone we can place dependence, by distinct letters in the body of each word, instead of introducing the short vowels. Of the affinity of the Zend and Sanskrit at present there is no doubt; but the Pehlavi appears to have a greater affinity to the Arabic, and to differ little from the present language of Persia.*

In Arabic and Persian it is impossible to sound a consonant which may be the first letter of a word, without the aid of a vowel, whilst in Pushto there are numbers of words beginning with a consonant immediately followed by another; as, شپه *shpah*, night, ږوځ *rwadz*, day, غلا *ghlá*, theft, ښکته *khkatah*, below.

The vowels and consonants used in Pushto have the same powers as those of the Arabic, Hebrew, and other Semitic dialects. Like them it has two genders—the masculine and feminine; but the former have a dual form, which is wanting in the latter. In this respect the Afghánián also differs from the Zend and the Sanskrit, but agrees with the Pehlavi, from which the modern Persian is derived. In common with the Hebrew, Arabic and Persian, it has the peculiar separable and inseparable pronouns, the latter being invariably attached to some preceding word, whether a noun, verb, or particle. When attached to nouns

* Sir William Jones has stated, that "having compared a Pehlavi translation of the inscription in the Gúlistán on the diadem of Cyrus, and from the Pázend words in the Ferang-i Jehángírí, he became convinced that the Pehlavi is a dialect of the Chaldaic." —Asiatic Res.

they signify possession or propriety; and with intransitive verbs in the course of conjugation, are used in the place of personal pronouns; and with transitives point out the objective case.* This is also a peculiar feature of the Sindían language, which has several letters in common with Pushto, besides its own peculiar ones. The inflexions of the Afghánián verbs too are formed according to the Arabic and Hebrew system, with two original tenses only—the *mází* or past, and the *muzárœ* or aorist, the past participle being used in the construction of the compound tenses, with the aid of the auxiliary, *to be*. Another peculiarity is, that the intransitive verbs agree in gender with the nominative, whilst the transitives are governed both in gender and number by the objective case. In many respects the Pushto syntax agrees with that of the Hebrew; and I have no doubt but that much greater affinity will be found to exist between them, if compared by any one well versed in the latter language.

The Pushto language is spoken with considerable variation in orthography and pronunciation, from the valley of Pishín south of Kandáhár, to Kafiristán on the north; and from the banks of the Helmand on the west, to the Attok, Sindhu, or Indus on the east—throughout the Sama or plain of the Yúsufzo'es; the mountainous districts of Bajawer, Pánjkora† Suwat, and Bunír, to Astor on the borders of Little Thibet—an immense tract of country, equal in extent to the entire Spanish peninsula.

The numerous convulsions to which the country of the children of Afghána has been subjected for the last seventy or eighty years, have necessarily affected their language also; hence the great variation

* See Hebrew Grammar by Prof. Lee, p. 80, Art. 153, p. 260, Art. 220. London. 1827.

† *Kor* is the Pushto for house, and *Pánj* the Persian for five.

observable in the orthography and mode of writing of modern Pushto works. On this account, no dependence whatever can be placed on any manuscript of later date than the reign of the founder of the Duráni empire—Ahmed Shah, Abdálí, (one of their poetical authors) for it is almost impossible to find two copies of one author, unless written by one person, agreeing on these essential points. I have in my possession a rare prose work, which was written in the reign of the Emperor Aurengzeb, which I picked up in a most out-of-way place,—a pawn shop at Bombay. The mode of writing and orthography in it, I have generally adopted, together with that of the Makhzan Afgháni, throughout the following pages.

The assistance which I have derived from a knowledge of the dialects of the neighbouring territories, to six of which I have devoted many years, has been very great, indeed more than I can well express. It has enabled me to trace words of Arabic, Persian, Túrkí, Sanskrit, and Hindí origin, greatly garbled in orthography, and vitiated in pronunciation, which a person unacquainted with them in any way, would in all probability set down as pure Pushto.

As an example of this, I will mention one instance alone. M. Klaproth in his apparent eagerness for classing the Belúch language, which is a mixture of Persian, Sindhí, Panjábí, Hindí and Sanskrit, amongst the Indú-Germanic family of tongues, commits an error, from, I fancy, ignorance of the Persian language. He gives the following table :*

Belúch.	*German.*	*Latin.*	*Greek.*	*English.*
Shash	Sechs	Sex		Six
Hapt		Septem	Hepta	Seven

* I am indebted for this to Thornton's Gazetteer.

Now the Persian for six is شش *shash*, and seven is هفت *haft*, which two words, to all appearance, have a greater affinity to the Belúch words here mentioned, than to either German, Latin, Greek, or English; in fact they are precisely the same words, for ف is used for and pronounced پ indiscriminately, and would be written exactly the same in both languages. If we consider that Belúchistán is merely separated from the Persian province of Kirmán by a range of mountains, the similarity is naturally accounted for, without leaving Asia for that purpose, as the learned Professor appears to have done—"*Ea sub oculis posita negligimus: proximorum incuriosi, longinqua sectamur.*"

I think it will be generally allowed, that at the present time, a knowledge of the language of Afghánistán is a desideratum, holding as we do the Derájat, Bunnu Ták, Kohát, Pesh'áwer, and the Sama, or Plain of the Yúsufzo'es, throughout which districts, with the exception of Deráh Ghází Khán, nine-tenths of the people speak no other dialect. By being acquainted with this language, an officer can communicate personally with the people of the country, and give ear to their complaints without the aid of Moonshees and others as Interpreters. In respect to Police Officers, they can thereby communicate their secret orders direct, without fear of betrayal by a third party. Doubtless much discontent and heart-burning is enkindled in the minds of the Afgháns, who are by nature a proud, fiery, and independent race, from having to come into contact at all with natives of Hindústán, whom they hold in supreme contempt, and their former triumphs over whom at Paníput and other places, they do not appear to have forgotten.

We have also in Sindh and the Panjáb, seven local Infantry corps, which contain at least a proportion of one half Afgháns or Rohillas,

whose native tongue is Pushto, and many of whom understand Hindústání but imperfectly from the lips of a qualified Interpreter. A translation of the articles of War can be easily made, of which a specimen will be found in the appendix to the Grammar. At Courts Martial a colloquial knowledge is indespensible.

Another still more pressing reason why we should persevere in the acquirement of a knowledge of the Afghánián language, is, the fact, that for the last sixty years the "Bear of the North"—whose icy breath freezes and nips in the bud the tender germs of civilization and political freedom, —has been advancing with slow, but sure and steady steps, into the very heart of Asia; and has, for years past employed, and even at the present moment, employs his Armenian spies, not only at Kábul and in Túrkístán, but at Ladákh and in Káshmír also. The Russians too appear to have paid considerable attention, and to have made great progress in the study of Pushto, if we may judge from the work published some time since by Professor Dorn of St. Petersburg, who has been the first to produce a work in the language.

The age of Dost Muhammad Khán is now so great, that in all probability a year or two more must terminate the earthly career of that extraordinary man. His death will be the signal for the commencement of civil dissensions, and doubtless many astonishing changes will take place in Afghánistán. Opportunities may offer themselves for the renewal of friendly intercourse between the two nations, which should not be allowed to pass; and let trade and commerce be encouraged by all and every legitimate means. This effected, there is not much fear of the semi-barbarian Russians establishing themselves in Afghánistán; although should they even succeed in debouching from the Khaiber Pass

on the plain of Jamrúd, there is not much doubt, but that they will merely add other heaps to the bones which have already whitened on that scene of numerous conflicts.

The object of Russia, however, does not appear to be Afghánistán alone,* for twelve years back we have heard of their having established

* "One of the principal objects, he (Prince Gortschakof, Governor-General of Siberia) had in view, was the organization of a Russian settlement through the Kirghis Steppes, in the direct line to Thibet. The distance, as the crow flies, from Omsk to the frontier of Thibet is twelve hundred *versts*: through a part of this desert the natives are on friendly terms with the Russians. So soon therefore, as a permanent settlement is established through the whole distance, immense advantages will be gained to Russian commerce. At this moment this object is accomplished in nine hundred *versts*, or three quarters of the way. A line of Cossacks is permanently formed, provided with guns, ammunition, and all the necessaries for a fixed residence, which may be liable to hostile incursions from time to time. The Kirghis, however, stand in such awe of the Cossacks, and the benefits they derive from trading with Russia are such, that the caravans now go as securely the whole nine hundred *versts*, as in any part of the empire. *Every summer sees some fresh point gained;* and there is no doubt, that in a few years, the Russian dominion will only end where that of Thibet begins. They were for some time, stopped by a district more desert and inhospitable than the rest, which was supposed to reach to the Thibetan frontier; but it has been discovered by a Cossack, who was three years prisoner in the country, that it only extends about ninety *versts*, and he described the other side of it as being fertile, well watered, and altogether different from the other Steppes. There will, therefore probably be no further obstacle to their progress, and a glance at the map will show that *they are much nearer to our Indian frontier here, than by any other road they can take.*

"Once established *as far* as the boundary of Thibet, the Russians will have no great difficulty in obtaining a footing *in it*, and a transit for their merchandize to India would be a matter of course.

"There is at Omsk a military school where five hundred boys are educated, who are to become soldiers, most of them being soldier's children, some few Kirghis, and the sons of exiles. The establishment is admirably conducted: we went over it several times, and nothing could exceed the regularity and order which prevailed. There is another military school for Cossacks only, and the boys are destined for a different career in some respects from the others. We may safely defy any country in the world to produce an establishment in any way superior to this; our only doubt is, if it is not too good for those who are brought up in it, considering what their future destination is likely to be. The boys are taught drawing, algebra, languages, history, and fortification, the first class who were all under seventeen years of age, studied principally the Oriental languages, and are intended for interpreters and agents in the East. We were told by General Schramm, who has the superintendence of the school, that

a line of Cossack posts, provided with guns, and all the munitions of war, on nine of the twelve hundred *versts* of desert, which separates the city of Omsk, the capital of Western Siberia from the Thibetan frontier.

Unlike most Eastern nations, the Afgháns appear to regard women in a great measure on an equality with themselves in this world at least; and the latter generally receive some sort of education.

Some of the Afghán females of the higher class, are famous for their knowledge of Pushto which they read and write. The daughter of the late Dalíl Khán, Arbáb, or chief of Torú,* near Pesháwer, is celebrated for her learning, and general proficiency in the Afghán language. Pesh'áwer, some fifty or sixty years since, was one of the principal seats of Muhammadan learning, and by many was considered a more learned city than even Bokhárá itself.

The custom is for boys and girls of from five to twelve years of age to go to the same school. After learning the letters they immediately commence reading the Korán in Arabic, but of course without understanding it. On its completion they begin to read some Pushto work usually a commentary on the Korán, or an explanation of the rites and ceremonies of their faith, such as may be found in the work entitled Rúshíd-ul-By'án, or some such religious subject. After the twelfth year,

most of those who composed the first class understood Mongolish, Arabic, and Persian, and have also native youths to teach them the *patois* of the Nomandic tribes.

"We cannot however, wonder, when these pains are taken in the wilds of Siberia to educate boys for the services they are to perform as men, that Russian diplomatic agents should be so superior to our own, and the habit of thinking such a preparation must have created, cannot fail to give them great advantages as negociators and general agents." "Recollections of Siberia in the years 1840 and 1841," by C. H. Cottrell, Esq., London: J. W. Parker.

* Torú, or Tolú, is a town or cluster of villages in the Yúsufzo'e country, about eleven miles north of Nohshaira, and containing about 5000 inhabitants.

the girls either attend a dame's school, or, if their parents can afford it, are taught at home. Sometimes boys under twelve years of age, go to a dame's school with grown up girls of fifteen and upwards; but this custom is only prevalent at a distance from towns, as in most large places there are separate schools for males and females. The scholars either pay a small sum monthly to their teacher, or make him a present after having completed the perusal of the Korán, according to the position and means of their parents. Amongst some tribes a portion of land is allotted to the Mullá or Priest, who also acts as village school-master.

The Afghán language, taking all things into consideration, is by no means poor in literature. There are numerous poets, of whom Abd-ur-Rahmán who flourished in Aurengzeb's time, is perhaps, the best known and most generally esteemed. He was a Mullá or Priest, and his writings, which are of a religious character, are collected in the form of a Dewán—a certain number of odes ending with each letter of the alphabet, from *a* to *y*. The Dewán is the form in which most of the poetical works are arranged.

The next most popular poet is Khúshhál Khán who was chief of the powerful clan of Khaṭṭak in the time of the Emperor Aurengzeb, and passed his life in struggling against the oppressive power of that monarch. The following verse from a poem written during his confinement in the fortress of Gwalior by the Emperor, is characteristic of the man.

Cheer up then heart! I have by me,
A healing balm for every throe—
That Khúshhál Khán's an Afghán true,
Aurengzeb's mortal foe.*

Khúshhál was also author of a History of the Afgháns, which work

* I regret that want of space will not allow me to give the poem entire.

is now very rarely obtainable; and of a translation of Pilpay's Fables (the Anwárí Sohelí of the Persian) entitled Æ'yár Dánish, or the "Touchstone of Wisdom," examples from which will be found in the Grammar. He also wrote a small volume on the forms of prayer, and other religious matters.

The poems of Ahmed Sháh, Abdálí, the great founder of the Durání monarchy, and conqueror of the Múrathí host at Paníput, are principally in an amorous and metaphysical strain, and contain a number of difficult Arabic words. His poetry is highly esteemed, perhaps more so, than its merit demands.

The next author to be noticed is Mullá Abd-ul-Hamíd who flourished in the time of Timúr the son and successor of Ahmed Sháh. His odes which are mostly of an amorous or moral tendency contain many fine sentiments. He is the Shaik Saadí of the Pushto, and I must say, that I prefer his poems to any of the others. The numerous extracts which I have drawn from his works as examples in the Grammar, will give a pretty good idea of his style. They are entitled, Dur-wo-Marján —Pearls and Corals.

Futtih Khán, Yúsufzo'e,* surnamed Mírzá, the next poet in point of popularity was a Súfí, and his works are a mass of mysticisms. He served in the wars of Aurengzeb in Guzerát and the Dekkan in 1686 and the following years.†

Kasím Alí Khán of the notorious tribe of Afrídí, is the author of a Dewán, but his odes also bear the stamp of mysticism. He was born

* Some say he was of the family of Bázíd (Bájizíd) Ansárí, the founder of the Roshnián sect, called Pír Túrek or Saint of Darkness, by Akhúnd Darweza.

† I have in my possession the copy of his works which belonged to the Hon'ble Mr. Elphinstone, containing that gentleman's name in his own writing.

at Furakábád in India, in the time of Nowáb Muzaffar Jung, and according to the account given of himself in one of his odes, he was acquainted with Afghání, Arabic, Túrkí, Persian, Hindí and a little English. He has devoted one entire ode to the abuse of the English, just arrived in India, whom he calls "a nation of shop-keepers, who in Hindústán have turned into soldiers."

The romantic and interesting poems of Saif-ul-Mulúk and Badrí Jamál, by Gulám Muhammad, and Bahrám Gúr, by Fy'áz, must not be overlooked. The authors, who are but little known, are said to have flourished in the seventeenth century, which appears to have produced most of the Pushto authors.

The other poetical works most generally known are, The Tale of Súltán Jumjumah, by Emám-ud-Dín; Mæraj Nameh, by Gulám Muhammad; Rashíd-ul-By'án, by Akhúnd Rashíd; Mukhammas of Abd-ul-Kádir; Majmúæát-i-Kándaháří; and some others of less note.

The prose writings are numerous; but with the exception of the romantic story of Adam Khán and Durkhání mentioned by Mr. Elphinstone in his "Account of Kábul," and a few others, they are mostly on divinity. The principal are, the Fawá'id-ush-Sharrí'æa, written by Akhúnd Kásim in 1560; Makhzan Afghání, by the celebrated Akhúnd Darwezah* who lies buried at Pesh'áwer; the works of Bábú Ján, said to have been a converted Seah Posh Kaffir who again relapsed; the Jung Nameh containing the history of Hasan and Husain, by Gulám

* Professor Dorn in his Chrestomathy states, that Akhúnd Darwezah was the first author who composed in the Afghán language; but he neither states how he has arrived at this conclusion, nor his authority for such a statement. In the same manner he considers Khúshhál Khán to be the author of Adam Khán and Durkhání, but neither the one or the other is actually known.

Muhammad; Núr Nameh, by Ján Muhammad; Gúlistán-i-Rahmat, by Nowáb Muhammad Mustajib Khán in 1800; Tafzír—a translation from the Korán; Hazár Masá'íl; Hiyát-ul-Mumínín; Akhír Nameh; and several others.

Besides the original Afghán writings, there are also numerous translations from Arabic and Persian authors, both poetical and prose. Amongst those which have come under my own observation are, the Gúlistán of Saadi, translated by Amír Muhammad, Ansárí; Yúsuf and Zulíkhá of Jámí, by Abd-ul-Kádír; Majnún and Laila of Jámí, by Bai Khán of Bunír; the Kasídah Surí'ání; and the Kasídah Bardah, by Akhúnd Darwezah.*

There are two valuable lexicographical works,—the Rí'az-ul-Mahábbat (Gardens of Friendship) by the Nowáb Háfiz Mahábbat Khán, compiled at the request of Sir George Barlow in 1805-6. It is an extensive work of about 700 pages small folio, but is chiefly devoted to the conjugation of the Afghán verbs, which are exceedingly difficult from their irregularity. The author however was a native of Hindústán, and many peculiarities regarding the verbs and tenses, have been omitted. The

* The so-called translation of the Old and New Testaments made by the Serampore Missionaries in 1818, bears a very slight resemblance to the sacred writings; in fact it is quite ridiculous and quite painful to read. I will merely give one specimen, the well known verse from the Sermon on the mount—"*Judge not, that ye be not judged.*" The Pushto is in the following terms:—

انصاف مکوئي د پاره د دیه چه انصاف کړي شوي به نشئي

"*Do not justice unto any one, lest justice shall be done unto you!!!!!*" Is this Christian doctrine? verily, if the Infidels are to judge of our religion from such translations as this, it is not to be wondered at that they should scoff at, hold our faith in ridicule, and call us Kúfirs or Blasphemers. It is quite evident that in making this translation the English has been merely transposed for the Pushto without the slightest consideration as to difference of idiom, style, and arrangement of the languages. I trust the other translations of the Scriptures are better than the Pushto one.

vocabulary is valuable. The other work, entitled Æajá'íb-ul-Lughat, (Curiosities of Language) was written about the year 1808, by Nowáb Alláh Yár Khán of the Barech tribe, who was also a native of India. The work contains 640 pages of 17 lines to a page.

Kasim Alí Afrídí, in one of his odes, besides the authors already mentioned, gives the names of several others—Dowlat, said to have been a Hindú, Meher Alí, Sikunder, Ashráf, Arzání, Mukhlis, Karím Khán, Kázim Khán, surnamed Shaidah, Allah Dád, Karím Dád, Fázil, Latarr, and Meher Sháh, but they are little known.

There is a host of ballad writers, and some of their compositions sung by the wandering minstrels are very spirited, and put me in mind of those of our own land. During my residence at Pesh'áwer I had several of them written out. The following is a specimen of one which I have attempted to turn into English ballad style, retaining in some measure the metre of the original. The translation is almost literal.

The Fight at Nohshaira.

The battle of Nohshaira was fought in 1823, between the Afgháns under Sirdár Muhammad Azím Khán, Bárakzo'e, brother of Dost Muhammad Khán, and the Seiks under Runjít Singh, in which Abbás Khán Khaṭṭak was slain, besides a host of Yúsufzo'es.

In misery and grief I'm plung'd,
By ruthless Fate's decree;
Alas! that from its cruel laws,
There's no escape for me.

What shall I say of Abbás Khán,
That Khaṭṭak chief so bold;
At his sad fate I'm sorely griev'd
And that by me 'tis told.

He first did march to Wuzír Bagh,*
Where cypresses do wave;
And there he muster'd all his clan:
They were like lions brave.

He from Pesh'áwer then did start,
For Azím Khán to fight;
And with five hundred Khaṭṭaks true,
He reach'd Nohshair that night.

When morning dawn'd, the Seiks advanc'd,
The Afghán host to crush;
But Gházís† they, on Nának's sons'‡
Did like a torrent rush.

On Khaiber's heights, when rains do pour,
And wintry blasts do blow;
The little rills, to torrents swell'd,
All Jamrúd's plain§ o'erflow.

That day they kill'd of Singhs enough,
Of heads to raise a dome;
But t'was decree'd Nohshaira's plain,
To them should be a tomb.

At eventide, the chieftain's steed,
Fell 'midst a heap of slain;
By night, his band, oh! where were they?
Dead on the bloody plain!

Night clos'd round him, still he fought,
All faint and out of breath:
A Houri's‖ hand the Sherbet gives,
The Martyr meets his death—

* The Wúzír Bagh or Minister's Garden lies outside the city of Pesh'áwer to the south. It contains a residence, and was remarkable on account of the number of cypress trees it formerly contained. The garden was laid out by Sirdár Futtih Khán, the celebrated Wuzír of Muhammad Sháh, and the brother of Dost Muhammad Khán, Bárakzo'e, at present ruler of Kábul. The garden has since been chiefly occupied by the other brother, Sultán Muhammad Khán, and his numerous Hárem.

† Ghází—one who fights against infidels: a gallant soldier.

‡ Nának—the name of the Saint of the Seiks, and the founder of the sect.

§ "Jamrúd's plain"—"After heavy rains in the mountains, the rivulets swelled to torrents rush from the hills with violence, and carry every thing before them." See my "Account of Pesh'áwer," on the rivers of the province. Bo. Geo. Trans. 1851-52.

‖ Houri—a black-eyed nymph of the Muhammadan Paradise, of which, every true believer is to have no less than seventy-two.

To spare his life, the Seiks they did,
Pledge every sacred word:
No Heav'n they dread—deceitful foes!
They put him to the sword.

In Akorá* when† this talé was told,
The people were dismay'd;
And when night came, the hero's corse,
They from the field convey'd.

It seem'd the latter day was come,
So sore aggriev'd were they;
And minstrels did their rebeks break,
Deep sorrow to display.

Next morning from Akorá then,
Set out a mournful train;
And to Pesh'áwer bore the corpse,
Of him so basely slain.

The people of Pesh'áwer wept,
When they his fate did hear;
And then they laid the body in,
The grave-yard of Púnj Pír.

Hakím! lament for Abbás Khán,
That Khaṭṭak chief so bold;
Oh where! the like of him, oh where!
Shall we again behold.

* Akorá—is a small town about ten miles west of the Indus or Attok: it is the chief town of the Khaṭṭak tribe.

† "The grave yard of Púnj Pír"—The Zí'árat-i-Púnj Pír, or the Shrine of the Five Saints," is situated about a mile south-east of Pesh'áwer.

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A

GRAMMAR

OF THE

PUSHTO LANGUAGE.

"In languages which have both a *written*, and a *spoken* form, the usages of the former rather than the latter are held to determine the rules of grammar. The *written* is always more perfect than the *spoken* form of a language. The latter exhibits *actual* usage; but the former exhibits also *national* and *reputable* usage."

J. M. M'Culloch, D. D.

Chapter I.

THE ALPHABET.

1. The Pushto or Afgháníán language is written in the نسخ *naskh* character of Arabic, which is of the same general use amongst the Arabs, as the Roman in Europe.* It succeeded the Kufik in which the Korán was first written, and is considered to have had a common origin with the Hebrew and Chaldaik, from the Semitic.†

2. It was invented in the third century of the Hijerah by Ibn Moklah, who was successively *wuzír* or minister to the Khálifs, Al Moktádir, Al Káhir, and Al Rádi, who occupied the throne of Baghdád about three

* The Sindían language is also written in the *naskh*.

† See Introduction, page 6.

hundred years after the Prophet—from the year 908 to 940 of our era; and was subsequently altered and improved by Názim and Tógrai, who were respectively ministers to the Khálifs, Jelál-ud-Dín and Másúd. It was brought to great perfection by Alí Ibn Bowáb, who flourished in the following century, and other celebrated caligraphists, amongst whom was Yakút-al Mostásimí, the Secretary of Al Mostásim, the eighth of the Abbásídis, with whom the glory of his family and nation expired.*

3. The original Pushto alphabet, before the introduction of Arabic words into the language, consisted of twenty-nine different sounds only, as may be seen by comparison with old manuscripts; but at present the Afgháns also use the twenty-eight Arabian letters, with the addition of the extra four—پ چ ژ and گ—adopted by the Persians, altogether making a total of forty characters, the whole of which are consonants.

4. Several letters assume different shapes according to their position at the commencement, middle, or end of a word; the names, order, and figures of which may be seen in the following table.

* Gibbon, vol. II., p. 335.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ا	ـا	ا	الف	a, á, i, u,	As in English.
ب	ـبـ	بـ	بي	b.	Ditto.
پ	ـپـ	پـ	پي	p.	Ditto.
ت	ـتـ	تـ	تي	t.	Ditto.
ټ	ـټـ	ټـ	ټي	ṭṭ.	By reverting the point of the tongue to the palate.
ث	ـثـ	ثـ	ثي	t's.	As *th* in *thing*, or lisped *s*.
څ	ـڅـ	څـ	څي	t's.	As *ts*, or Hebrew צ *tsode*.
ج	ـجـ	جـ	جيم	j.	As *j* in *judge*.
چ	ـچـ	چـ	چي	ch.	As in *church*.
ح	ـحـ	حـ	حي	h.	Strongly aspirated, as in double *h*.
خ	ـخـ	خـ	خي	kh.	Guttural, as *ch* in Scotch *loch*.
د	ـد	د	دال	d.	As in *dear*.
ډ	ـډ	ډ	ډال	ḍḍ.	Harsh, as double *d*.
ذ	ـذ	ذ	ذال	z.	As in *zeal*, by Arabs *dth*.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ړ	ړ	ړ	ړې	r.	As in *run.*
ړ	ړ	ړ	ړې	rr.	As broad Northumbrian *r.*
ز	ز	ز	زې	z.	As in English.
ځ	ځ	ځ	ځې	dz.	As *dz* would be in English.
ژ ږ	ژ ږ	ژ ږ	ژې	jz.	As *s* in pleasure, or soft French *j.*
س	س	س	سِين	s.	As in *sense.*
ش	ش	ش	شِين	sh.	As *sh* in *shell.*
ښ	ښ	ښ	ښِين	khín.	Peculiar to Pushto.
ص	ص	ص	صاد	ss.	As *ss* in *dissolve.*
ض	ض	ض	ضاد	dz.	As in English, by Arabs *dwd.*
ط	ط	ط	طوي	t.	English *t* with slight aspiration.
ظ	ظ	ظ	ظوي	z.	Ditto *z* ditto.
ع	ع	ع	عَين	æ or â.	Guttural; becomes also i, o, u, by change of vowel points.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
غ	ـغـ	غـ	غَيَن	gh.	Guttural.
ف	ـفـ	فـ	فې	f.	English *f*.
ق	ـقـ	قـ	قاف	k, q.	Guttural.
ک	ـکـ	کـ	کاف	k.	As in *king*.
ګ	ـګـ	ګـ	ګاف	g.	As in *give*.
ل	ـلـ	لـ	لام	l.	As English *l*.
م	ـمـ	مـ	مِيم	m.	Ditto.
ن	ـنـ	نـ	نُون	n.	Ditto.
ړ	ـړ	ړ	نُون	ṛṛn.	Pronounced *ṛṛún*.
و	ـو	و	واو	w, ú, o, ow	According to the vowel points.
ه ۀ ھ	ـهـ	هـ	هې	h.	Slightly aspirated.
ء	ـٔ	ٔ	هَمزه	a.	Another form of ا alif.
ې	ـې	يـ	يې	y, e, í, ai,	According to the vowel points.

5. It is a matter of some difficulty to establish exact rules for the pronunciation of a language like the Afghánían, spoken by so many different tribes, several of whom are widely separated, and have little or no intercourse with each other. In such cases the ear will be found a sure, and at the same time, easy guide, together, with the knowledge of the powers of the Arabian letters, with which the student is supposed to be already acquainted.

6. The eastern Afgháns, viz. :—the tribes of Pesh'áwer, the Yúsufzo'es of the Sama or Plaïn, of Suwat, Panjkora, and Bunír, use the letter خ or ښ instead of ش, and change ږ into ګ. In the same manner the western Afgháns invariably substitute ش for خ or ښ and ږ for ګ The Damánís, and Ghalzo'es, change څ into چ. The Khaiberís also change these letters in such a manner, that at first it is difficult to understand them.

حرکات

The Vowels—*harkát.*

7. There are three vowels in Pushto, as in Arabic, and Persian; viz. (ـَـ) زبر *zabar*, or فتحه *fat'ha*, (ـِـ) زیر *zer* or کسره *kasrah*, and (ـُـ) پیش *pesh* or ضمه *zammah*.

8. The consonants ا, و, ي, are often found in old manuscript works, used instead of these vowel points; and in this respect, bears a striking resemblance to the Zend and Sanskrit, which express all the long and short vowels by distinct marks. This will be more fully explained in another place.

9. The vowels if not followed by the letters ا, و, ي, represent the

short vowels *a, i, u,* respectively; thus بَ *ba,* بِ *bi,* and بُ *bu;* but the consonant must invariably begin the syllable.

10. Should the vowels be followed by ا, و, ي, respectively, then the syllable is long, as با *bá,* بِي *bí,* بُو *bú;* and these three letters ا, و, ي are then called quiescent and homogeneous with their preceding vowels.

11. When (ـَـ) *zabar* is followed by و or ي, the syllable then becomes a diphthong; as بَو *bau* or *bow,* بَي *bai.*

12. There are some cases in Persian in which و followed by خ or ښ having the vowel *fat'ha* or *zabar,* and succeeded by ا is very slightly, if at all, sounded. Thus خَواب (sleep) is pronounced *kh'áb* not *khwáb,* and خَوان (a table) *kh'án* not *khwán.* It must however be borne in mind, that it is quite the *contrary in Pushto,* and *all* the letters must be sounded, for example;— خوارِي *khwárí,* humility خوانبي *khwákhe,* a wife's mother.

13. ْ or ^, جزم or جَزمه *jazm* or *jazmah,* placed over a consonant shows, that the letter is quiescent and the syllable ends there; as پَرْهَر *par'har,* a wound, څَرْمَن *tsar-man,* leather.

14. ~, مَدّه or مَدّ *maddah* or *madd* is another form of ا *(alif),* and placed over a letter prolongs the sound; as آس *ás,* a horse آغزي *ágh-zay,* a thorn, and آخښ *ákhkh,* alas!

15. ّ, تَشدِيد *tashdíd* signifies that the consonant must be doubled, but this remark has a reference more to Arabic words used in Pushto than Pushto itself; thus, تَوَلّا *tawallá,* friendly.

16. ص, وصَل *wasl* serves to connect Arabic words, in which the Arabian article ال is lost in the pronunciation, if the letters be either

ت, ټ, د, ډ, ذ, ر, ړ, ز, س, ش, ص, ض, ل or ن; as for example قال الرسول *kál ár rasúlu*—"The Prophet said." قُلِ الحَقَّ *kul-il hakka*—"speak the truth."

17. ء, همزه *hamzah* is another form of *alif*, as أَ or ء *a*, إِ or ئ *i*, أُ or ؤ *u*. The Persians call it softened hamzah.

18. As the Pushto writings, particularly those on Theology and the like, contain a number of Arabic words, it is as well to mention the تَنوِين *tanwín*, signifying nunnation. It is formed by doubling the terminating vowel, and expressed by double *zabar*, *zer*, and *pesh*, — ً, ٍ, ٌ when they take the sound of *an*, *in*, and *un*, respectively; as رَئَيتُ رَجُلًا *ra'etu rajulan*—"I beheld a man," مررتُ رَجُلٍ *marartu rajulin*—"I went to a man," جاءَنِي رَجُلٌ *já'aní rajulun*—"A man came to me."

Chapter II.

THE PARTS OF SPEECH.

كَلمه *Kalimah.*

19. The Afghánián language like the Arabic model on which it is based, contains but three parts of speech—the إِسم *ism* or noun, the فِعل *fiœl* or verb, and the حَرف *harf* or particle. Those who have studied the Persian language, and are in some measure acquainted with

the Arabic terms of grammar, will require no explanation of the above; but as it may tend to puzzle Europeans unacquainted with the rules of the Arabian Grammarians, I shall subdivide these three parts of speech into those with which they are more familiar.

20. The Pushto language contains no article; it is supposed to be inherent in the noun, or is expressed by the indefinite numeral يوْ *yow*, or the demonstrative pronouns. For example;

زړه يوَ نادان دي له نادانيْ وُه ويريږه

"The heart is AN *ignorant thing; of ignorance have dread."* Ahmed Sháh, Abdálí.

NOUN.

اِسم—*ism.*

21. A noun denotes simply the name of an object, as سړی *sarre*, a man, کور *kor*, a house.

22. The term اِسم *ism* includes nouns substantive, nouns adjective, numeral nouns, pronouns, and the past, and present participles; but for the reasons before stated, I have generally adopted the divisions and terms of grammar most convenient to Europeans, and therefore the pronouns will be treated of separately, and the participles with the verbs.

23. Nouns may be divided into substantive and adjective. The former are either primitive, or derivative.

24. A primitive noun is that which proceeds from no other word in the language, as; هَلَک *halak*, a boy, جينيْ *jínai*, a girl, آس *ás*, a horse, کر *kar*, husbandry, بدۀ *badah*, a bribe, ويار *wiár*, jealousy.

25. Derivative nouns are those which spring from other nouns, or from verbs, as; تيارۀ *tiárah*, blackness, بيلتون *beltún*, separation, وينا

wainá, speech, خیګړه *khegaṛṛah,* goodness, رنړا *ranṛṛá,* brightness, زړه سوی *zaṛṛah su'e,* sympathy.

26. Nouns are of two numbers or اعداد *áædád,* as in Persian,—واحد *wáhid* or singular, and جمع *jamœa,* or plural; and of two genders or جنسان *jinsán,* viz.;—مذکر *muzakkar* or masculine, and مؤنث *múannas* or feminine, the whole of which will be explained in their proper places.

27. There are seven اعراباة *iærábát* or cases;—The nominative or حالت فاعلي *hálat-i-fáœilí;* the genitive, or حالت اضافت *hálat-i-ízáfat;* the dative or حالت مفعول *hálat-i-mafaœúl;* the accusative or حالت مفعول به *hálat-i-mafaœúl beh;* the vocative or حالت ندا *hálat-i-nidá;* the ablative, or حالت جرّي *hálat-i-jarrí;* and the فاعل *fáœil* or actor; or as it may be termed,—the instrumental case.

28. To form the various cases besides the nominative, several particles called حروف جرّ *hurúf-i-jarr* are used with the nouns in the inflected state.

29. ده or ډ *dá,** the particle governing the genitive case, must always precede the noun, as will be seen from the following examples:—

ستا ډ حسن له تاراج زړه ژړا کړه
لکه بلبل ډ زړه ژړا که پخزان لښ

"The heart lamenteth at the depredations OF *thy beauty,*
Like as the heart OF *the nightingale bewaileth when the autumn is come."*—Ahmed Shah, Abdálí.

وه نیو مشه پدوستي ډ دنیا خلق دا بي شرم بي وفا بي حیا خلق

* Also ډ amongst the Khattaks and a few other tribes.

"*Be not captivated by the friendship of the people* OF *the world! This shameless, faithless, immodest world.*"—Abd-ul-Hamíd.

تہ چہ ګل د آشنائي لباغ غواړي خبر زده کړ د هجران لخار خنډ

"*Thou who seekest in the parterre after the rose* OF *friendship, Be aware of the stump of the thorn tree* OF *separation!*"—Abd-ur-Rahmán.

30. The particle is not subject to any change in prose more than in verse, as will be seen from the following extract. Akhúnd Kásim says:—

پوښتنه د رنځور کول سنّت دي په اسلام کښي—چه پوښتنه د رنځور کا برحمت د خداي تعلي داخليږي

"*To make enquiry* AFTER *the sick is also the law of the Prophet, and a regulation of the true orthodox faith; (and) whosoever enquireth* AFTER *the sick, entereth into the mercy of the Almighty.*"—Fawá'id-ush-Sharrí'æa.

31. In this manner I shall continue to give quotations from the various Afghán authors as I proceed; such examples will not only serve in some measure, as specimens of the style, and be more easily retained in the memory than simple prose, but also be a proof that the Pushto has a regular grammatical system, although the ignorant in general conversation may not pay much attention to the rules; and, that there are many other works than the "*Rashíd-ul-By'án.*"

32. There are four particles governing the dative case,—تہ *ta* or *tah*; وتہ *watah*,—the و of which is sometimes placed before the noun, and the تہ after it; لره *lara* or *larah*; and له *la* or *lah*. The latter is less often used in poetry, as a particle similar in form governs the ablative, but the meaning is unmistakable, as will be seen from the examples I shall give.

هره سروي چه سر پورته کا آسمان ته
د خپل شان په دود ئي زمکي ته نسکور ک

"*Every cypress that raiseth its head* TO *the sky,*

The sky turneth upside down TO *the ground, as itself is inverted.*"—Abd-ul-Hamíd.

چه مدام د بلو عیب وته نظر کړ خداي له خپل عیب ولي بیخبر کړ

"*He who ever scrutinizes the faults of others,*

Why did the Almighty make him ignorant of his own?—Abd-ur-Rahmán.

ده لویو لوئي څه کم نشي که و هلاک ته چرې وائي دلي راش

"*The greatness and dignity of the great becometh not a particle less, Should they at any time say* TO *a child, 'Come here.'*"—Ahmed Sháh.

په دُنیا مَیَن له خرمي احمقان دي لکه وُرکي وَ سره اور ته کا هوس

"*They who are in love with the world, are the greatest of all fools; Like the baby they show great eagerness* FOR *the flaming fire.*" Abd-ur-Rahmán.

چه د هند د ملکو فتح مي روزي شوه نور ایران لره پتوغ په نغاره څم

"*Since it was my good fortune to conquer Hind,*

I now go TO *Irán both with banner and drum.*"—Ahmed Sháh, Abdálí.

The following prose examples are from the Fawá'id-ush-Shuri'æat, in which the various particles of the dative may be seen.

زکوة د مکاتب له ور کوین چه و څښتن ته ئي ادا کا چه خپل کردن پر خلاص وین پنځم دي پوره ولي بل. زکوة د قرض دار له ور کوین چه پر قرض ادا کوین شپږم حاجیان غازیان فقیران دي بل زکوة د و جاجیان و غازیان و فقیران له ور کوین چه پر دوي خپل غزا حج حاجت پوره کوین

"*Fourth—alms also should be given* TO *the slave who wishes to manu-*

mit himself, that he may repay his proprietor, and by means of it release his neck from the yoke. The fifth is the debtor. Alms should also be given TO *the debtor, that by its assistance he may pay off his debts. The sixth are Pilgrims, Champions or Soldiers of the Faith, and Devotees. Alms should also be given* TO *these, that by means of it they may perform their pilgrimage, fight for the faith, and carry out the object of their vows."*

33. The particles of the dative case are often used to denote *for, for the sake of,* etc., and must be used or translated accordingly. Thus;—

که شاهباز لره سِینهٔ دَه دَ چنجَریو عَنکبُوت لره سِینه دَه دَ مَکَس

"If the breast of the partridge is FOR *the falcon,*

FOR *the spider is the breast of the fly."*—Abd-ur-Rahmán.

ندي هَسي زیان مَن رنځ دَ عاشقي چه رنځُور ئی وَعلاج ته لَري شوق

"The anguish of love hath no such injurious effect,

That the afflicted one desireth a remedy FOR *it."* Abd-ul-Hamíd.

34. According to the Arabic system, on which most, if not all, Muhammadan languages are based, the noun has but two variations from the nominative, terming the latter فاعِل *fáæil* or *actor,*—the اِضافَت *ízáfat* or *attribute,* and the مَفعُول *mafaæúl* or *acted upon,* in which the dative, accusative, and ablative cases are included. Pushto has another or second form, as it may be termed, of the مَفعُول or *dative,* similar to the objective case of our own language, in which the particles له, لره, ته, etc. are not expressed, but are understood. For example;

عمر دَ زید آس وهي or عَمر آس دَ زید وهِي

"Omar strikes Zeid's *horse."* Here *Omar* as the فاعِل or *actor* is in the *nominative* case; *Zeid's* as expressing the relation of the ownership is in the اِضافت *attribute* or *genitive;* and *horse* being the name of

the object acted upon is in the حالتِ مَفْعُول or second form of the *dative*. In the above sentence, the actor *must* be placed at the commencement, or in other words, the noun or pronoun at the commencement of the sentence is the *actor*. For instance, if we merely change the noun *Omar* for *horse*, and vice versâ, the signification is, "Zeid's horse strikes *Omar*," or exactly contrary. As all verbs in the language agree with the object in the past tenses in gender and number, the object can be easily distinguished; but this second form is one of the difficulties of Pushto, and only to be got over by practice in the language. Examples of this case are contained in the following couplets:

ډوبوي پخپُله څان حاکِم دَ عقل
چه دَ عشق دَ مُلک خراج ته لري شوق

"*The prince of prudence and reason, sinketh his own* LIFE,
When he entertaineth a desire towards the taxes of the country of love."
—Hamíd.

واړه جوْر دَ دي دوْرمي قبول دي که خداي ما له خپُله یاره جُدا نکا

"*All the injustice and oppression of the world is acceptable* TO ME.
If God separateth ME *not from the object of my love.*"—Abd-ur-Rahmán.

لیندي ورُوڅي بانړي غشي عاشق وُلي پکنار کښ

"*Eyebrows like bows, eyelashes like arrows,—*
Thou pierceth the LOVER *in the heart.*"—Ahmed Sháh.

35. The next case is the accusative,* which remains the same as the nominative, or assumes the dative form, as:—ما هَغه ته کتاب وَرکړ

"I gave him a *book*." Mírzá says;—

* I suspect that this case was formerly inflected, for in old books, nouns may be found in this case inflected, as;—یو وُرځ "*on a certain*," or "*on one day*."

وَتا ته ښه پَندوُنَ وایم ولي زه پر وُلاړ نه یم

"*I give thee much* GOOD ADVICE, *but I am not acting on it myself.*"
Futtih Khán, Mírzá.

چه نا اهلُ ته دَ اهلُ وینا وایم زه حمید به دَ منصُور په دود پَدار شم

"*If I speak to the unworthy the* WORDS *of the good,*
I Hamíd shall become like Mansúr, on the stake.*"—Abd-ul-Hamíd.

مدام ناست یم وُچ کوکل سترګ په نَم کش
عشق را وښو بَحر وَ بر په خپُل حرم کش

"*With heart dried up, I sit all day long in the moisture of my tears;*
In my own cell, love showed to me both OCEAN *and* LAND."—Abd-ur-Rahmán.

36. The vocative case is denoted by the Arabic sign ای *ai*, sometimes pronounced *ay*, together with او *ao* and وُ *oo*; but the latter signs are rarely used in writing, and are peculiar to Afghánián. The vocative sign when used, must precede the noun, which, with but few exceptions takes ـَ *zabar* after the final letter, and sometimes adds ا or ه as will be seen from the examples, and the declensions of nouns.†

ایَ رحمان دَ بُلبُلو لفظ زده کړه دَغه پَس پصفت دَ ګُل اندام شَ

"OH! RAHMÁN, *first learn the song of the nightingales,*
Then commence to praise the rosy-bodied."

* Al Mansúr the Súfí was put to death for making use of the words اَنَا لحَقّ "*I am God.*" The Mullas, his executioners, acknowledged that he was a pious man, but having said that which was contrary to the doctrine of the orthodox faith of Muhammad, they had no other remedy than to put him to death.

† It should be borne in mind that there is little or no difference made in Pushto between ـَـا and ه, and between ـَ and ـَي. For example مَحبُوبا, خونخوارَ, دِلبرَه, etc. the whole of which are in the vocative case.

احمد شاهَ وه بلته وعظ وائي ولي خپل نفس خبر نکړي اي واعظ

"AHMED SHÁH, *thou preachest a sermon to others,*

Why not, OH MONITOR! *caution thy own soul?*"

37. Sometimes the noun takes the final ـَ ا or ه without being preceded by any sign of the vocative, as;—

دلبره خونخوارَ ولي ته کوړي يکبارَ

"RAVISHER OF HEARTS! OH, UNMERCIFUL ONE! *At least thou shouldst give one glance.*"—Aḥmed Sháh, Abdálí.

38. The ablative case is governed by the particles له *lah,* or له نه *lah nah;* the له preceding, and the نه following the noun. The noun in this case, in some instances takes ـَ or ـِ after the final letter, which will be seen on reference to the declensions. The other particles used in this case are تَر *tar* and دَ *da.* The latter form is not common except in the conversation of the lower classes, who do not appear to make much, if any, difference between it and the نَ of the genitive. The following are examples of the ablative case.

دَ يوِ وَني له شاخَ پيدا کيږي په چَمن کښي هَم کُلونَ هم خارونَ

"*In the garden* FROM *the branch of the same tree, is produced both thorns and roses too.*"—Abd-ur-Rahmán.

نُوم دَ بيلتُون ماخله خوشحال خانَ

له هِجرانَ ريز مريز يم پَ هډوکښِ

"*Mention not the name of absence, Oh Khúshhál Khán!*

THROUGH *separation my very bones are broken* IN *pieces.*"*—Khúshhál Khán, Khaṭṭak.

* Literally—I am in pieces *in* my bones.

پري‌کوِي تَر خپُلُ پښو لاندِ ښاخُونه
چه بَدي دَ عزيزانو په زړه نهال کا

"He cutteth away the branch FROM *beneath his own feet, who nurtureth* IN *his heart malice towards his friends."*—Abd-ul-Hamíd.

39. Examples of the ablative دَ *da*, are contained in the following couplets: as previously stated, it is not often to be met with in the writings of ancient Pushto authors.

له ناصِحَ به ئي وُ انګيرَم په قطعه که دَ صَبرڅه اوبال شه را ته پيښ

"I will consider the monitor the real cause of it,

Should I suffer any injury FROM *patience and long-suffering."* Khúshhál Khaṭṭak.

احمد شاه دَ يارَ خوښ دي وُسکَ ده يارکَ صفتُونَ

"Ahmed Sháh is pleased WITH *his mistress,*

Therefore he now singeth her praises."

40. The locative, which I shall include in this case, merely substitutes other particles in place of له, له نه, and تَر. They are په or پَ which precedes the noun, and has various significations, such as, *in, on, with, through, by means of,* etc; and کِش, کښي, کِښ, or کشي.* Which usually follow a noun preceded by په and signify *in* or within. Other particles are also used in this case, such as په مِيان, په مَينځ etc.; the whole of which will be found in their proper places. Examples:—

يوْ دَ بَل په دردو غمَ خوښو خورم شِي
دَ شَبنَم په زړا ګُل په خندا خورکَ

* The whole of the above words are pronounced *ke*.

" One man becometh merry and gay AT *the afflictions of another.—*

THROUGH *the weeping of the dew, the rose smileth and blooms."* Bahrám Gúr.

دَ يقين پَه لارِ درومي . پَه ګمان وَلی دريږِ

" Thou travellest ON *the road of truth;*

Why then standest thou IN *doubt ?"* Ahmed Sháh, Abdálí.

ستا دَ شونډو لَه رَطبَ هَسِ خوَند دي

چه دا خوَند نشي موُندَ پَه نخلستان کښِ

" There is such deliciousness IN *the ripeness of thy lips,*

That it is impossible to find such sweetness even IN *the date grove."* Adam Khán and Durkhání.

څه به رنګ څما پَه څاي وِي دِلبر چه لګيامي دِ پَه زړه هِجر مَنګورک

" What ? will my understanding remain IN *its proper place, Oh beloved one !*

When thou appliest TO *my heart the viper of separation ?"* Abd-ul-Hamíd.

41. The whole of the particles governing the different cases just described, remain unchanged both before masculine and feminine nouns, and in the singular and plural number.

42. Before transitive verbs, in all past tenses of the active voice, the noun denoting the فاعِل or *agent,* takes the oblique form both singular and plural, if capable of inflection. Thus سَړي *a man* becomes سَړِي and ښځه *a woman* ښځي When the noun is uninflected, the agent remains the *same* as the nominative. The following are examples :— سَړِي ښځه وُ وَهله the *man* struck the woman; ښځي سړي وُ واهه the *woman* struck the man. Alí Khan says :—

چه د ګلو پريشاني شوه ور څرګنده غُنچي سر په زانو کشيشو خَندا نکا

" Since the dishevelled state of the roses became manifest unto it,

The BUD *placed its head on its knee, and smileth not."* Abd-ur-Rahmán.

زماني د رحمان زړه دي کباب کړي

له احوالُ ئي څوک نه دي خَبر دار

" Cruel fate hath roasted the heart of Rahmán:

Of its state no one hath conception." Abd-ur-Rahmán.

43. There are two genders in Pushto, مُذَکَّر *muzakkar* or masculine, and مُؤَنَّث *múannas* or feminine; and they affect the terminations of nouns, adjectives, and verbs.

44. The gender of nouns can generally be discriminated from the termination, as will be seen in the explanations to the different declensions.

45. The gender of some nouns is distinguishable from the sex of those to whom they are applicable; as مير *a husband,* ماندِينه *a wife.* In other instances they are expressed by words totally different from each other, as; پلار *a father,* مور *a mother,* وُرور *a brother,* خور *a sister.*

46. Feminine nouns are formed from masculine by the addition of ه, changing ي into يْ, and inserting ن before the final letter, as;— اوُښ a *male* camel, اوُښه a *female* camel, مُرغُمي a *male* kid, مُرغُمْيه a *female* kid, ميلمه a *male* guest, ميلمَنه a *female* guest.

47. Pushto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural. Several declensions have two or more varieties.

1st Declension.

48. This comprehends all nouns which inflect the oblique cases of the singular and nominative plural. It has two varieties.

49. The first variety consists of nouns ending in ي which take ـَ in the vocative, the whole of which are masculine, as;— سَړي *a man,* مڅرَي *a lion,* مَړئي *a slave,* etc.

50. The oblique plural of *all* nouns in this language, with the exception of those of the 9th declension, is formed by the addition of و or ـُ ; and therefore requires no further explanation.

51. The masculine noun سَړي *a man* is thus declined.

	Sing.	سَړي *a man.*	Plur.
Nom.	سړي *a man.*		سَړي *men.*
Gen.	دَ سړي *of a man.*		دَ سړو *of men.*
Dat.	سَړي ته - لره - له *to a man.*		سَړو ته - لره - له *to men.*
Acc.	سړي *a man, or to a man.*		سَړي *men, or to men.*
Voc.	وُ سړيَ or اي *oh! man.*		وُ سړو or اي *oh! men.*
Abl.	له سَړي or له سَړيَ نه *from a man.*		له سَړو or له سَړو نه *from men.*
Act.	سړي *by a man.*		سَړو *by men.*

52. The second variety embraces nouns which take ـِ in all the oblique cases of the singular, and the vocative also, as;—لار *a road,* جَل *a maiden,* and ستن *a needle.* They are all feminine, and generally inanimate.

	S.	لار *a road.*	P.
Nom.	لار *a road.*		لارِ *roads.*
Gen.	دَ لارِ *of a road.*		دَ لارُ *of roads.*

Dat.	لارِ ته-لږه-له *to a road.*	لارُ ته-لږه-له *to roads.*
Acc.	لار *a road, or to a road.*	لارِ *roads, or to roads.*
Voc.	وُ لارِ or ايې *oh! road.*	وُ لارُ or ايې *oh! roads.*
Abl.	له لارِ / له لارِنه *from a road.*	له لارُ / له لارُنه *from roads.*
Act.	لارِ *by a road.*	لارُ *by roads.*

53. There are one or two exceptions to this rule, as for example چَرچَنَر *a sparrow,* which is masculine, and animate.

2nd Declension.

54. The nouns of this class are distinguished by not inflecting the singular oblique; take ـَـ in the vocative; and add two letters to form the nominative plural. They are of two varieties, and are all masculine.*

55. The first variety are those which take وُنَ in the nominative plural; as,— پلار *a father,* آس *a horse,* مَرونَد *the wrist,* غاښ or غاش *a tooth.*

	S. پلار *a father.*	P.
Nom.	پلار *a father.*	پلارونَ *fathers.*
Obl.	د پلار *of a father, etc.*	د پلارونُ *of fathers, etc.*
Voc.	وُ پلار or ايې *oh! father.*	و پلارونُ or ايې *oh! fathers.*
Act.	پلار *by a father.*	پلارونُ *by fathers.*

56. The second variety consists of those nouns which insert two letters before the final letter; as,— میلمه *a guest,* غوبه *a cowherd.*

	S. میلمه *a guest.*	P.
Nom.	میلمه *a guest.*	میلمانه *guests.*
Obl.	د میلمه *of a guest, etc.*	د میلمانو *of guests, etc.*

* مَړ *a man* is an exception, as it is masculine and retains the ـَـ

Voc.	ميلمه or اي وُ *oh! guest.*	ميلمانو or اي وُ *oh! guests.*
Act.	ميلمه *by a guest.*	ميلمانو *by guests.*

57. آه *a sigh,* which is feminine, takes the above masculine form of the plural; but it is a Persian, not an Afghánián word.

3rd Declension.

58. This comprises all nouns ending in ه which is changed into ي in the oblique singular, vocative, and nominative plural, as;— ښځه *a woman,* مچوڼه *a sling,* لېنده *a bow.* They are all feminine.

	S. ښځه *a woman.*	P.
Nom.	ښځه *a woman.*	ښځي *women.*
Obl.	ښځي د *of a woman, etc.*	ښځو د *of women, etc.*
Voc.	ښځي وُ or اي *oh! woman.*	ښځو وُ or اي *oh! women.*
Act.	ښځي *by a woman.*	ښځو *by women.*

59. There is another variety which may be included in this declension ending in ي which becomes ۍ in the plural, as;— ميړۍ *distress.* This form is rare.

	S. ميړۍ *distress.*	P.
Nom.	ميړۍ *distress.*	ميړۍ *distresses.*
Obl.	ميړۍ د *of distress, etc.*	ميړو د *of distresses etc.*
Voc.	ميړۍ وُ or اي *oh! distress.*	ميړو وُ or اي *oh! distresses.*
Act.	ميړۍ *by distress.*	ميړو *by distresses.*

4th Declension.

60. In this declension are contained nouns which take ـــ in the

oblique, and vocative singular, and the nominative plural. They are of ه two varieties, and generally masculine.

61. The first variety merely add the ـَ as;—غَل *a thief,* مَل *a companion.*

	S. غَل *a thief.*	P.
Nom.	غَل *a thief.*	غْلَ *thieves.*
Obl.	دَ غَل *of a thief, etc.*	دَ غْلُ *of thieves, etc.*
Voc.	وُ غَل or اي *oh! thief.*	وُ غْلُ or اي *oh! thieves.*
Act.	غَل *by a thief.*	غْلُ *by thieves.*

62. The second variety consists of such nouns as نمُونځ *prayer,* کوګ or کوږ *a hyena,* شکُنړ *a porcupine,* which change the و or ـَ of the nominative into ا in the oblique and vocative singular, and in the nominative plural.

	S. نمُونځ *prayer.*	P.
Nom.	نمُونځ *prayer.*	نمانځَ *prayers.*
Obl.	دَ نمانځَ *of prayer, etc.*	دَ نمانځُ *of prayers, etc.*
Voc.	وُ نمانځَ or اي *oh! prayer.*	وُ نمانځُ or اي *oh! prayers.*
Act.	نمانځَ *by prayer.*	نمانځُ *by prayers.*

5th Declension.

63. The nouns of this declension are not subject to inflection except in the vocative singular, which, if masculine, take ـَ and if feminine ـِ They may be divided into four classes—those which take ان, ګان, or, یان in the nominative plural, and those whose plurals are irregular. The nouns embraced in this declension are mostly names of human beings, or animals; and contain a number of exotic words which have crept into Pushto from the languages spoken in the countries bordering on

Afghánistán: they are both masculine and feminine, but the former predominate.

64. The first variety are nouns which take ان in the nominative plural, as;—تُوت *a mulberry,* اُوښ *a camel,* هاتي *an elephant.*

	S. اُوښ *a camel.*	P.
Nom.	اوښ *a camel.*	اُوښان *camels.*
Obl.	د اُوښ *of a camel, etc.*	د اُوښانُ *of camels, etc.*
Voc.	و اُوښَ or اي *oh! camel.*	و اُوښانُ or اي *oh! camels.*
Act.	اُوښ *by a camel.*	اُوښانُ *by camels.*

65. Nouns of the second variety take ګان in the nominative plural,—as;— مَندانړُ *a churning stick,* جولا *a weaver,* قارغه *a crow,* میلو *a bear.*

	S. مَندانړُ *a churning stick.*	P.
Nom.	مَندانړُ *a churning stick.*	مَندانړُګان *churning sticks.*
Obl.	د مَندانړُ *of a churning stick, etc.*	د مَندانړُګانُ *of churning sticks, etc.*
Voc.	و مَندانړُ or اي *oh! churning stick.*	و مَندانړُګانُ or اي *oh! churning sticks.*
Act.	مَندانړُ *by a churning stick.*	مَندانړُګانُ *by churning sticks.*

66. The third variety contains nouns which take یان in the nominative plural, as; — مُلا *a priest,* چارپا *a quadruped.*

	S. مُلا *a priest.*	P.
Nom.	مُلا *a priest.*	مُلایان *priests.*
Obl.	د مُلا *of a priest, etc.*	د مُلایانُ *of priests, etc.*
Voc.	و مُلا or اي *oh! priest.*	و مُلایانُ or اي *oh! priests.*
Act.	مُلا *by a priest.*	مُلایانُ *by priests.*

67. The fourth variety are nouns whose plurals are irregular, as;— مور *a mother,* څوي *a son,* وُرور *a brother,* and سور *a rider.*

S.	مور *a mother.*	P.
Nom.	مور *a mother.*	مېنډې *mothers.*
Obl.	د مور *of a mother, etc.*	د مېنډو *of mothers, etc.*
Voc.	و or اې مورِ *oh! mother*	و or اې مېنډُو *oh! mothers.*
Act.	مور *by a mother.*	مېنډُو *by mothers.*

S.	څوي *a son.*	P.
Nom.	څوي *a son.*	څامَن *sons.*
Obl.	د څوي *of a son, etc.*	د څامَنُو *of sons, etc.*
Voc.	و or اې څويَ *oh! son.*	و or اې څامَنُو *oh! sons.*
Act.	څوي *by a son.*	څامَنُو *by sons.*

6th Declension.

68. This contains nouns which remain unchanged in all cases, but the oblique plural, which as before stated at page 20, never varies in Pushto. They are of five different classes.

69. The first variety embraces all nouns terminating in ه, and which, in direct contrariety to those of the 3rd declension, are all masculine; for example,— وابنه *grass,* and ويښته or ويشته *hair.*

S.	وابنه *grass.*	P.
Nom.	وابنه *grass.*	وابنه *grasses.*
Obl.	د وابنه *of grass, etc.*	د وابنو *of grasses, etc.*
Voc.	و or اې *oh! grass.*	و or اې *oh! grasses.*
Act.	وابنه *by grass.*	وابنو *by grasses.*

70. The second variety are those which terminate in ا and are all feminine; as,— غوا *a cow,* اَمسا *a crutch,* مْلا *the waist.*

	S. غوا *a cow.*	P.
Nom.	غوا *a cow.*	غوا *cows.*
Obl.	غوا نَ *of a cow, etc.*	غواوٗ نَ *of cows, etc.*
Voc.	غوا وُ *or* اي *oh! cow.*	غواوٗ وُ *or* اي *oh! cows.*
Act.	غوا *by a cow.*	غواوٗ *by cows.*

71. The third variety end in ئ and are all feminine; as,— جِينِئ *a girl,* سِيلِئ *a slap,* مَچِئ *a bee.*

	S. جِينِئ *a girl.*	P.
Nom.	جِينِئ *a girl.*	جِينِئ *girls.*
Obl.	جِينِئ نَ *of a girl, etc.*	جِينو نَ *of girls, etc.*
Voc.	جِينِئ وُ *or* اي *oh! girl.*	جِينو وُ *or* اي *oh! girls.*
Act.	جِينِئ *by a girl.*	جِينو *by girls.*

72. Nouns terminating in ـَـ are the fourth variety; as,— بانڑَ *an eyelash,* خوارَ *food,* لانڅَرَ *tar.* They may also be written with ه. See note at page 15.

	S. بانڑَ *an eyelash.*	P.
Nom.	بانڑَ *an eyelash.*	بانڑَ *eyelashes.*
Obl.	بانڑَ نَ *of an eyelash, etc.*	بانڑُ نَ *of eyelashes, etc.*
Voc.	بانڑَ وُ *or* اي *oh! eyelash.*	بانڑُ وُ *or* اي *oh! eyelashes.*
Act.	بانڑَ *by an eyelash.*	بانڑُ *by eyelashes.*

73. The fifth variety embraces all nouns terminating in any other consonant than those mentioned for the three first varieties; as,— ټيپَر *a turnip,* کٗور *a wild grape,* سخٗوندَر *a steer.*

S.	سخوْندَر *a steer.*	P.
Nom.	سخوْندَر *a steer.*	سخوْندَر *steers.*
Obl.	سخوْندَر نَ *of a steer, etc.*	سخوْندرُ نَ *of steers, etc.*
Voc.	سخوْندَرَ or وُ ايي *oh! steer.*	سخوندرُ or وُ ايي *oh! steers.*
Act.	سخوْندَر *by a steer.*	سخوْندرُ *by steers.*

7th Declension.

74. This declension comprehends nouns which take—ـَ in the oblique and vocative singular, and وُنَ in the nominative plural. With the exception of being capable of inflection, and being names of inanimate objects, the nouns of this differ but slightly from the 2nd declension, which see. They are all masculine; as,— غَر *a mountain,* جَغ *a yoke* for oxen, آړ *an obstacle,* and وِرَبَل *the forelock.*

S.	غَر *a mountain.*	P.
Nom.	غَر *a mountain.*	غَرُونَ *mountains.*
Obl.	غَر نَ *of a mountain, etc.*	غَرُونُ نَ *of mountains, etc.*
Voc.	غَرَ or وُ ايي *oh! mountain.*	غَرُونُ or وُ ايي *oh! mountains.*
Act.	غَر *by a mountain.*	غَرُونُ *by mountains.*

8th Declension.

75. The nouns of this declension are extremely rare. They terminate in يِ and are not inflected in the singular, but take يْ in the nominative plural; as,— سيزنِي *a swaddling band.*

S.	سيزنِي *a swaddling band.*	P.
Nom.	سيزنِي *a swaddling band.*	سيزنْي *swaddling bands.*
Obl.	سيزنِي نَ *of a swaddling band, &c.*	سيزنو نَ *of swaddling bands, &c.*
Voc.	سيزنِي وُ or ايي *oh! swaddling band.*	سيزنو وُ or ايي *oh! swaddling bands.*
Act.	سيزنِي *by a swaddling band.*	سيزنو *by swaddling bands.*

9th Declension.

76. There are a few words in Pushto, which neither change in the singular oblique, nor in the nominative or oblique plural, or vocative, which I have included in this declension. They are rather uncommon; thus,—کیسو *a ringlet,* ویار *jealousy,* بارخو *the cheek.* There are many foreign words included in this form.

	S. ویار *jealousy.*	P.
Nom.	ویار *jealousy.*	ویار *jealousies.*
Obl.	ویار ئ *of jealousy, etc.*	ویار ئ *of jealousies, etc.*
Voc.	ویار و *or* ایي *oh! jealousy.*	ویار و *or* ایي *oh! jealousies.*
Act.	ویار *by jealousy.*	ویار *by jealousies.*

77. No *absolute* system can be given to determine the gender of every noun in this language, but attention to the rules laid down in the preceding examples, will be found a guide on all ordinary occasions.

Chapter III.

THE ADJECTIVE.

اِسمِ صِفَت *ism-i-sifat.*

78. The Adjective called the اِسمِ صِفَت *ism-i-sifat,* or noun of quality denotes some property or attribute of the noun; as, تور *(tor) black;* سپين *(spín) white;* ښه *(kĺah) good;* ناکار *(nákár) bad;* لُوړ *(lúwar) tall;* مندَړي *(mandare) short.* Example:—

نَدي هَسي پوله کيف دَ عِشق دَ مَيو چه وُرکيږي دَ پَندوُنو په ترُشو

" There is no such WEAK *intoxication in the wine of love,*

As becometh quenched by the sourness of admonitions." Yúsuf and Zulíkhá.

79. The adjective must in all cases precede the noun; as,—

که دَ واده په ورځ څوک سره جامه آغُندي که هغه جامه له هَسي رَنګَ

پُنبه وي چه په اصَل کښي دا سره وَ دَ هغِه جامهِ آغُستَ روَا دي

" If on a marriage day a person dresseth himself in RED *coloured clothes, if that dress be of cotton which was originally* RED, *then the wearing of such garments is* RIGHT *and* LAWFUL." Fawá'íd-ush-Sharríæah.

80. The adjective admits of but three forms—the nominative, oblique and vocative, in the same manner as the noun, although it has also seven cases. The actor is the same as the oblique, and the remainder are made up by the addition of the different particles.

81. Some adjectives are undeclinable,* and are not subject to change for number; with this exception, they assume the same terminations in gender, number, and case, as the nouns they qualify. The following are examples of the masculine singular and feminine plural.

لَکَ اور پوُچ وانبه باندِ څوک بَل کا

هسَي کار کاندِ پزَهُد په تقوي عِشق

" Like as by applying fire, one setteth DRY *grass in a blaze,*

So doeth love to devotion, and to piety." Abd-ul-Hamíd.

* Except in the oblique plural which is always inflected. See *Nouns.*

هَغه سترگِ چه نرگِس وي يا بادام وي تيرِ تُورِ شوْ څما په قَتَلُولُ.

"Those eyes, whether they be narcissuses or almonds,

Became SHARP *swords for slaughtering me."* Abd-ur-Rahmán.

The following is the mode of declension.

مَشر وَرور *an elder brother.*

Sing.

Nom.	مَشر وَرور	*an elder brother.*
Gen.	دَ مَشر وَرور	*of an elder brother.*
Dat.	مَشر وَرور ته لره له	*to an elder brother.*
Acc.	مَشر وَرور	*an elder brother.*
Voc.	وُ مَشر وَرور or اي	*oh! elder brother.*
Obl.	له مَشر وَرور or له مَشر وَرور نه	*from an elder brother.*
Act.	مَشر وَرور	*by an elder brother.*

Plur.

Nom.	مَشر وَرُونَم	*elder brothers.*
Gen.	دَ مَشرُ وَرُونَم	*of elder brothers.*
Dat.	مَشرُ وَرُونَمُ ته لره له	*to elder brothers.*
Acc.	مَشرُ وَرُونَم	*elder brothers.*
Voc.	وُ مَشرُ وَرُونَمُ or اي	*oh! elder brothers.*
Abl.	له مَشرُ وَرُونَمُ or له مَشرُ وَرُونَمُ نه	*from elder brothers.*
Act.	مشرُ وَرونم	*by elder brothers.*

82. Before feminine nouns they take ه, as will be perceived from ه the following couplet.

شاه احَمده تَنګسه تورَه بَلا دَه په تنګسه ګوره یار وفادار شه

"*Ahmed Sháh! adversity is a* BLACK *calamity;*

Mind! in misfortune be a faithful friend." Ahmed Sháh, 'Abdálí.

Declension of an adjective governed by a feminine noun:—

لویه جَل *a grown up girl.*

Sing.

Nom.	لویه جَل	*a grown up girl.*
Obl.	دَ لویي جَلِ	*of, to, etc., a grown up girl.*
Voc.	وُ لویي جَلِ	*or* اي *oh! grown up girl.*
Act.	لویي جَلِ	*by a grown up girl.*

Plur.

Nom.	لویي جَلِ	*grown up girls.*
Obl.	دَ لویو جَلُ	*of grown up girls, etc.*
Voc.	وُ لویو جَلُ	*or* اي *oh! grown up girls.*
Act.	لویو جَلُ	*by grown up girls*

83. Sometimes a noun is used instead of an adjective to qualify another noun; thus,—

چه دَ اوسپنو چَنړي شوْي پرِ چیچَلي
خداي زده پَڅ کړه هَغه غاښ کومو تُرشو

"*That tooth by means of which* IRON-LIKE *pulse was masticated,*

God alone knoweth what acids have blunted it." Abd-ul-Hamíd.

کانړي زړه *a hard (stone) heart.*

Sing.

Nom.	کانړي زړه	*a hard heart.*
Obl.	دَ کانړيِ زړه	*of a hard heart, etc.*
Voc.	وُ کانړيِ زړه or اي	*oh! hard heart.*
Act.	کانړيِ زړه	*by a hard heart.*

Plur.

Nom.	کانړي زړونَ	*hard hearts.*
Obl.	دَ کانړوَ زړوُنُ	*of hard hearts, etc.*
Voc.	وُ کانړو زړوُنُ or اي	*oh! hard hearts.*
Act.	کانړو زړوُنُ	*by hard hearts.*

84. Adjectives may be, and often are, used alone, the substantive being understood; thus,

حَميد نه قدمَ لرِي نه دمَ هَمدَم دَ ښکليو
ګوره شمَعه پا بسته سرَ بُريده

"Hamíd hath neither foot nor breath: he is the friend of the FAIR.
Behold the candle, foot bound, and head severed!" Abd-ul-Hamíd.

زُلف دَ دِلدار دي چه هَر څوک ئي طلبګار دي
لوي دي که هَلَک دي که غټان دي که واړه

"The locks of the beloved are the desired object of every one,
Whether OLD *or* YOUNG, *whether* GREAT *or* SMALL." Rahmán.

85. Adjectives are declined in the same manner as substantives, as mentioned at Para. 80.

Mas. and Fem., غټ - غټه *stout, thick.*

S.

Nom.	غټه - غټ	*stout or thick.*
Obl.	دَ غټي - دَ غټ	*of stout, etc.*
Voc.	غټي - وُ غټَ *or* اي	*oh! stout, etc.*
Act.	غټي - غټ	*by stout, etc.*

P.

Nom.	غټي - غټان	*stout, thick.*
Obl.	دَ غټو - د غټانُ	*of stout, etc.*
Voc.	غټو - وُ غټانُ *or* اي	*oh! stout, etc.*
Act.	غټو - غټانُ	*by stout, etc.*

86. The ordinal numbers اَسماي عَدَد *(ismá'í-æadád)* are declinable, and subject to the same changes by inflection as other adjectives; thus, ړُنبي څَل *the first time;* دوَيَم کال *the second year;* دريمه مياشت *the third month;* په څلورم کوْر کښي *in the fourth house;* له پِنځمي ښځي نه *from the fifth woman, etc.* Examples:—

په سر پوښ محَل کښي نُور دَ آفتاب نوي
ښه دي زړه په يوه غم سَره چاک چاک

"The sun's rays penetrate not through the roof of the covered building:

The heart rent and torn by ONE *grief is good."* Abd-ul-Hamíd.

پيغمبر دي فرمايلي زه مَين يَم په درِ څيزه ړُنبي دا چه زه عرب يَم
دوَيَم تران په عربي دي دَرِيَم په جنت چه به خبَر عَربي وِي

"The Prophet of God hath said—I am overjoyed on account of three things; FIRST, *that I am an Arab;* SECOND, *that the Korán is in Arabic; and* THIRD, *that the language of Heaven will be the Arabian."* Fawá'íd-ush-Sharríæah.

87. The adjunct of similitude شان is also subject to change to agree with its governing noun, in gender, number, and case, as will be seen from the following examples; تور شان آس *a blackish horse;* سپينه شان آسپه *a whitish mare;* څما په شان ښه سړي *a good man like me;* دَ هَلَک په شان جيني *a rompish girl.* Examples:—

دَ غُنچي په شان ئي خوله دَه سکه عاشِق ئي دَ ګُل فام يَم

"Her mouth is LIKE *unto a rose-bud,*

Therefore I am enamoured of its rosy colour." Ahmed Sháh, Abdálí.

لَکَ غم دَ بيلتانه چه په ما اوري چا ليدَلي ګنړ اور دي پدا شان

"Like the grief of separation which raineth on me,

Hath any one ever seen SUCH *fire as this, or not?"* Abd-ur-Rahmán.

هسي شان په لږه لوږه مُبدَل شي
چه ګونګَت آخلي په طَمَع دَ امَلوک

"Thou becometh so *changed, from slight hunger,*

That thou seizest a beetle in thy avidity instead of a sloe."*

88. There are several words used in Pushto to denote similarity, but they are adverbs, and not declinable, viz.; غندِ, دوْد, څير, لَکَ and هَسي (which generally go together, and may be translated—*as, so, such, etc.*) and مَخي, but the latter is rare. Examples:—

* The sloe, and blackberry grow in the Khaiber mountains, and in the hills north of Peshá'war.

چه مَجنوُن غنَدِ په مِينهِ کښي ګُم نام شِي
دَ هُغو په جهان وُ خيږِي نامُونَ

"*They who* LIKE *Majnún through love lose their reputation,*

Their names become renowned throughout the world." Abd-ul-Hamíd.

چه ستا په ګُل رخسار باندِ نظرشِي آئينه شِي دَ نَرګِس په دوْد حيران

"*When the eye beholdeth thy rosy cheek,*

The mirror LIKE *the narcissus becometh filled with amazement.*" Yúsuf and Zulíkhá.

په ژړا مي دَ خپُل يار ديدَن حاصل کړَ
دَ شَبنَم په څير له ګُل سره يکتا يَم

"*By lamentation and weeping I obtained a sight of my beloved:*

LIKE *the dew I am united to the queen of flowers.*" Abd-ul-Hamíd.

دَ هجران غَمونو زه هسي په تَنګ کړمَ
لَکَ کښينِي په چا رَوي ميلمانه

"*The sorrows of absence reduced me to* SUCH *extremity,*

As *when a demon sitteth with one as a guest.*" Abd-ul-Hamíd.

لَکَ قنَد هَسي دروغ وَر ته خواږه شوُ
لَکَ زَهر هَسي توُ کړه ريښتيا خلق

"As *sugar* so *is falsehood pleasant to the world,*

LIKE *poison* so *it spitteth out truth.*" Abd-ul-Hamíd.

نَدي ګُل دَ ستا مَخ مَخي خوشرنګَ
ګُل جلوه کا په يوه رَنګَ ته سَل رَنګَ

"*There is no rose of such a beautiful colour* AS *thy cheek:*

The rose shineth with one colour,—thou art resplendent with a hundred." Ahmed Sháh, Abdálí.

89. The اسمَاي تفصِيل و مُبالِغه *(ismá'í-tafsíl wo mubáligha)* comparative and superlative degrees, are not expressed by any peculiar form of adjective; the superiority of one thing over another being expressed by the addition of various particles and adjectives.

90. The positive is made comparative by the particles تَر, له, له نه, etc. used with the object to which comparison is made; and such words as ډير *much,* زيات *more,* لوي *great,* and many others; thus, ډير ښه *very* good; ډير لوي *very* large; ډير لَنډ *very* small; تَک سپين *very* white. Examples:—

لَښو ښه غواړه احمَد شاهَ بَد سپُک ګنړه تَر بَنَړ

"Look for excellence from the good, Ahmed Sháh!
Evil consider lighter THAN *a feather."*

بهرام حُکم پشماس وُکه وَردروُمَ سَرداسيا هم سُهيلي تَر ده چاپيره
شهانه پوشاک دِ وا غوندِ دوي واړَ وَر سره روُح اَفزا تَر ګُل ناميره

"Bahram said unto Shamás, go you to her,
Sardásí'á too with her hand-maidens around her.
All should dress themselves in royal robes,
And with them Rúh Afzá, MORE LOVELY *than the rose."* Bahrám Gúr.

91. A mere repetition of the positive is commonly used to form the comparative; thus,—

چه په شَوي کارڅه وائِي پُوچ پوچ وائِي وَهِي جَک

" He who murmureth at that which hath happened,

Talketh GREAT NONSENSE : *he beateth the froth bubbles on the water."*
Abd-ul-Hamíd.

92. In forming the superlative, such words as تول *all*, حد *boundary*, پورته, or پورته *over, above,* are used in addition to the particles employed to express the comparative; as, دغه له تول لوي دي this is the *biggest of all;* or, this is the *greatest;* له حد زيات *beyond bounds;* دا سړي له تول نه ډير هوښيار دي this man is the *cleverest of all.*
Examples :—

ستا جفا تر حده پورته شوه صنم تل مي اوښي موج وهي د زړه له يم

" Thy oppression, oh! beloved one, hath EXCEEDED ALL BOUNDS :
The waves of my tears are ever rolling from the ocean of my heart."
Abd-ul-Hamíd.

هُماي مُرغ په تول مرغان له دي سبب لوئي لري
چه هډوکي خوري او نور مُرغان نه آزاروي

" The Húmá on this account enjoyeth the GREATEST RANK OF ALL *birds,*
That it consumeth bones, and injureth not the feathered race." Translation of the Gulistán.

له تول خلقو نه سړي په ليدو کښي ډيرښه دي او تر ولړ خلقو
نه سپي ډير ناکاره دي ولي په صلاح د هوښياران وفادار سپي
غوړ دي له بي وفا سړي نه

" Man to all appearances is the MOST EXCELLENT *of created things, and the dog* THE MOST VILE ;

Yet with the concurrence of the wise, a grateful dog is far superior to the man without gratitude." Gulistán.

ټول takes (ـَـ) or ه with nouns feminine, and may be declined as follows:

Sing. and Plu. ټول, ټوله, *or* ټولَ *all.*

Nom.	ټول, ټوله, ټولَ	*all.*
Gen.	دَ ټولُ, ټولي, ټولِ	*of all.*
Dat.	ټولُ, ټولي, ټولِ ته, لره, له *or* وَ ټولُ, ټولي ټولِ ته, لره, له *or* وَ ټولُ, ټولي, ټولِ وَ ته, وَلره, وَله	*to all.*
Acc.	ټول, ټوله, ټولَ	*all.*
Abl.	له ټولُ, ټولي, ټولِ *or* له ټولُ, ټولي ټولِ نه	*from all.*
Act.	ټولُ, ټولي, ټولِ	*by all.*

93. The اِسمِ تَصغِير *(ism-i-tasghír)* used to lessen the importance of a word, or to convey contempt, is affixed to the noun. There are, several of these particles, as they may be termed, in general use; viz. ړي, کي, ګي, وټ, وړي, وکي, ګوټي, and the letters ک and يْ thus:—کوزه ړي *a small goglet;* جِينکيْ *a little girl;* بازارګي *a small market;* سَړوټي *a mean fellow;* (here the particle وټ is inserted before the final letter,) چَرګوړي *a young cock;* ډنډوکي *a small pond;* مَرَک or مَګَک *a mouse,* (literally *a small rat*) بهادري *a coward,* (literally a *small hero*) and ملاګوټي *an illiterate priest.* Examples:—

يوْ سړوټي کم عَقل مي وُلِيد چه عيب دَ لوي سَړِي وِ وَر ته
مي وُ وِاي صاحبَ که ته خوْار ئي بخت وَر سَړِي لره څه ګُناه دَه

"*I once saw a* MEAN SCOUNDREL *of a fellow, who was speaking ill of a man of rank and respectability. I said to him—oh! master, if thou art*

unlucky, what fault is that of a more fortunate man." Translation of the Gulistán.

وړوکي نه بازيِ دا رنګ کانړيِ کوْدَريِ
لَکَ زه باذم پتا دِين و اِيمان خپُل

"*The* CHILD *gambleth not in this manner with stones and shards,*
Like I stake on thee both my religion and my faith." Abd-ul-Hamíd.

94. The particle of diminution affixed to a noun is also used to express endearment, as will be seen from the following extract.

دا مي نه مړَل دي نه رُوندوُن دي تَر څان حال دَ مړوُنُ وينَم
له شوْقَ وُچ شومَ له غمه وُ سوَم مِيروْکي وروْره دُرخو به وُه وينَم

"*To me this is not death neither is it life—from the state of my own existence I behold the dead—through love I am become dry—from anguish I am consumed. Oh* DEAR BROTHER *Mírú! I must see Durkhání.*" Tale of Adam Khán and Durkhání.

شاه زاده چه دا خبَره وُه وَيله
بادشاه وُه ژړَل زار زار درَست خانه دانَ
بادشه وُه وَيل چه اي څما زَړَکيَ
دا کوم وَقت دي چه تا کړه هَبسي بيانَ

"*When the prince spoke these words, the king and his family wept a great deal. The king said, oh my* DEAR BOY! *what time is this that thou hast made this declaration?*" Saif-ul-Mulúk and Badrí Jamál.

Chapter IV.

THE PRONOUN.

ضمیر *zamír.*

95. The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite.

96. The language contains no peculiar form of relative and co-relative pronouns, but other pronouns are used instead; the explanations of which, as also examples will be found in their proper places.

97. As the pronouns in declension admit of considerable changes, they require to be exhibited separately.

98. The personal pronouns, or ضمایر مُنفَصِله *zamá'ir-i-munfasilah*, are; زۀ, ته and هغه, which are declined in the following page.

99. The 1st person is termed مُتَکَلِّم *(mutakallim)*, the 2nd مُخاطَب *(mukhátab)* or حاضِر *(házír)*, and the 3rd غائِب *(gháyib)*.

100. As it would far exceed the intended limits of the present work to give separate examples of each pronoun, both in the singular and plural number, I shall content myself by giving a specimen, either inflected or otherwise, as occasion may require; the whole of the changes for person and case, gender and number, can be seen at a glance from the following declensions.

101. The first personal pronoun زۀ is not subject to any change for gender, and is thus declined:—

1st *person* زه *I.*

	S.	P.
Nom.	زه *I.*	مونږ *or* مونګ *we.*
Gen.	ځما *mine, of me.*	ځمونږ *or* ځمونګ *our, of us.*
Dat.	ما ته, لره, له و ما ته, لره, له و ما و ته, لره, له *to me.*	مونګ *or* مونږ ته, لره, له و مونګ *or* و مونږ ته لره, له و مونګ و ته, لره, له و مونږ و ته, لره, له *to us.*
Acc.	ما *me.*	مونږ *or* مونګ *us.*
Abl.	له ما *or* له ما نه *from me.*	له مونږ *or* له مونګ له مونګ نه-له مونږ نه *from us.*
Act.	ما *by me.*	مونږ *or* مونګ *by us.*

The following are examples of the pronouns.

زه یاري غواړم له تانَ توفیق ته را کړ رحمانَ
که توفیق م کړ په ښخره ما به خلاص کړ له نیرانَ

"I seek assistance from thee—Oh God! grant unto me thy grace.

If with my lot thou grantest me thy grace, thou wilt redeem me from the flames." Makhzan Afghání.

102. The uninflected form of this pronoun is sometimes used for the dative: the following is an example:—

زه د یار غمونو هسي هډ و پوست کړم
لکَ ونه په خزان کښي بي برګَ

"The care and anguish which I suffer on account of my beloved, hath reduced ME *to skin and bone,*

Like as the tree in the autumn without leaves." Abd-ul-Ḥamíd.

څمونګ (*) پیر چه پیر صالح دي خبر ئي کانړيْ چه دَست ګیري
امُ وُکاندِ اوْ که دا کار و نکړ مُونګ دَ ده له موریدي ویذار یوُ

. "*Give you information to our spiritual guide which is Pír Saleh, that he should assist us, and if he does not do this, we are tired and disgusted with his discipleship.*" Adam Khán and Durkhání.

په شُعبي کښي هَسي دي راوړي دَ جنت یَوه طَفه بدِ دَ دوغښ یوِ
طَفه ته هسي وائي موږ ستاسِ په تعلیم په نصیحَت سره داخِل شوُو په
جنت کښي څه سبب دَ بدبختي وُه چه داخل شويْ په دوغښ کښي
دوي به هَسي ور ته وائي موږ امر دَ نیکي کاوُه عالمَ ته وَلِ موږ پرِ و لاړ
نووُ له بدي به موږ نهي کړه دَ خلق وَلِ موږ ترِ پرهیز نووُ

"*In the Shæbah it is thus stated—A party of people in Paradise will thus say to another party in Hell—'Through* YOUR *instruction and exhortations* WE *have entered into Heaven. By what evil destiny was it that you entered into Hell?'* THESE *will thus answer them.* 'WE *gave good counsel to the world, but did not act up to it ourselves.* WE *interdicted others from evil, but* WE *did not abstain from it ourselves.'*" Fawá'íd-ush-Sharrí'æa.

The above quotation contains examples of several pronouns, which is the reason of my giving it at length.

103. *2nd person* ته *Thou.*

	S.	P.
Nom.	ته *thou.*	تاسِ *or* تاسي, تاسُ, تاسو *ye, or you.*

* مُنګ or مُنګا as it is also written, is the eastern or Peshawírí form of the first person plural, and موږ the Western dialect. I have already explained at page 6 that some tribes change the letters ج for ګ, and ګ for ږ and *vice versâ.* The Peshawírí pronunciation is evidently the purer Pushto.

Gen. د تا *or* ستا *thine, of thee.* { ستاسو, ستاسُ, ستاسي / *or* ستاسِ } *yours, of you.*

Dat. *or* { تا ته, لره, له / وتا ته, لره, له / وتاوته, لره, له } *to thee.* { تاسو, تاسُ, تاسي, تاسِ ته / *or* لره, له-وتاسو ته, لره, له / وتاسوو ته, لره, له } *to you.*

Acc. تا *thee, or to thee.* تاسو, تاسُ, تاسي, تاسِ *you, or to you.*

Voc. اي تا *oh! thou.* اي تاسو, تاسُ, تاسي, تاسِ *oh! you.*

Abl. له تا *or* له تا نه *from thee.* { له تاسو, تاسُ *or* له تاسو, تاسُ نه } *from you.*

Act. تا *by thee.* تاسو, تاسُ, تاسي, تاسِ *by you.*

اي اعرابي ويرِيکم چه کعبي ته به و نرسي دا لار چه ته پرِ
څي تُرکيستان ته څي

"Oh Arab! I fear thou wilt not arrive at Mekka, for the road that THOU *followest leadeth to Turkistán."* Translation of the Gúlistán.

104. In old writings, the dative particle is often written with an extra و thus و و ته of which the following is an example.*

زه هر صبح شام وتا و ته دعا کرم ته وما و ته کوِ دُشنام په څه

"Every morning and evening I offer up a prayer for thee:
Wherefore treatest thou me with contempt." Rahmán.

تاسي وُ پوښتئ بُلبُل چه څه وائي له گُل

"You should make enquiry of the nightingale,
What sayest thou to the rose? Ahmed Sháh, Abdálí.

* This form of the dative is also used with nouns; and it may also be translated—*for, for the sake of, etc.* See Chap. II.

105. *3rd person* هغه *He, she, it:*

	Singular.	Plural.
Nom.	هغه *he, she, it.*	هغوي *or* هغو *they.*
Gen.	ن هغه- د هغه / د هغي *or*	ن هغوي *or* د هغو *theirs, &c.*
Dat.	هغه هغه *or* هغي ته, لره, له / و هغه هغه *or* هغي ته, لره / له *or* و هغه هغه هغي و / ته, ولره, وله	*to him, &c.*
	هغو *or* هغوي ته, لره, له / - و هغو, هغوي ته / لره, له *or* وهغو, هغوي / و ته, ولره, و له	*to them.*
Acc.	هغه *him, &c.*	هغو *them.*
Abl.	له هغه, له هغه *or* له / هغه نه, له هغه نه	*from him, &c.*
	له هغو, هغوي *or* له / هغو, هغوي نه	*from them.*
Act.	هغه, هغه *or* هغي *by him, her, &c.*	هغو *or* هغوي *by them.*

په خوا ترَ پاک سَرره دا پنام دَ عتيق بن عامِر وَه يَوه نور
ترِ پيدا شوَه چه هنده د هغه نوم وَه

"Before the time of the Prophet, this (woman) was married to Ætík bin Æámir, and she had a daughter by him: HER *name was Hindah.* Fawá'íd-ush-Sharrí'æa.

106. The feminine form of this pronoun of which the example just given is a specimen, is very often written with a ي instead of (ـِـ), thus:—

بي بي هَسي وَر ته وِوِچه مَرګ ډير ډير ياد وه دَ زړه نرمي بد
حاصِل شي دَ بيبي عايشه پند هغي ښځي په ځاي کړ

"The mother of the Faithful said thus to her. 'Always remember death; by means of it meekness and gentleness of heart is produced.' The

counsel of Lady Ayishah took effect on THAT *woman, and she acted up to it.*" Fawá'íd-ush-Sharrí'æa.

پس هَغه هَلته دَ کټ دَ لاندِ چپ کښیناست اوْ ساه ئي وُنښکُله تَر هَغه
وقت پورِي چه هُغوله عیش خلاص شُو اوْ نښان دَ تورِ شپي سَر ښکته شوه

"*After that he sat down beneath the couch, and did not draw his breath until such time as* THEY *had consummated their pleasure, and the black flag of night became inverted.*" Æyár Dánish.

107. The singular nominative of this pronoun is also sometimes used for the plural; as,

حضرت هَسي وَر ته وه وِ خلیفه ګان څما هغه دِي چه طریق سُنت
څما بدوي کوِینَ

"*The Prophet said thus unto him*—THEY *are my vicars who act up to the rules and institutions of my orthodox faith.*" Fawá'íd-ush-Sharrí'æa.

108. This pronoun is also used as the remote demonstrative or اِسم اِشاره *(ism-i-ishárah)* and is declined in a similar manner, except that the nominative singular remains unchanged for the plural, as will be seen from the following examples.

هَر رَنګ تُخم چه کَرِ هغه به آخلي
خپُله خپُله میوه نسِي هَره وَن

Whatever kind of seed thou sowest, THAT *wilt thou reap:*
Every tree beareth each its own peculiar fruit." Abd-ur-Rahmán.

پخپل عمر به هیچا لیدلي نه وِي
هغه څارِ چه یار هَر ساعَت په ما کا

No one in the whole course of his lifetime will have experienced
THOSE *sorrows which my beloved every hour inflicts upon me.* Abd-ur-Rahmán.

109. The proximate demonstrative pronouns, which are of five different forms for the singular, and two for the plural, are declined as follows.

ده *or* دي, دِ, دا, دَغه *This (persons or things).*

	S.	P.
Nom.	ده, دي, دِ, دَا, دغه *this.*	دوُي *or* دَغو *these.*
Gen.	ده, دي, دِ, دا, دِغه, دَ دَغه *of this.*	دَ دوُي *or* دَ دَغو *of these.*
Dat.	دَغه, دِغه, ته, لره, له دا, دِ, دي, ده ته, لره, له ودَغه, و دا, و دِ ته, لره, له *to this.*	دَغو *or* دوُي ته, لره, له ودَغو ته, لره, له و دوُي ته, لره, له *to these.*
Acc.	ده, دي, دِ, دا, دِغه دَغه *this, or to this.*	دوُي *or* دَغو *these, etc.*
Abl.	له دَغه *or* له دَغه نه له دا *or* له دا نه *or* له دِ *or* له دِ نه *etc.* *from this.*	له دَغو *or* له دوُي له دَغو نه *or* له دوُي نه *from these.*
Act.	ده, دي, دِ, دا, دِغه, دغه *by this.*	دوُي *or* دَغو *by these.*

EXAMPLES.

دَ رَنڅوُر عِلاج ترخه ترخه داروُ دي

دَغه داروُ دي چه هَم درد شه هم دَرمان شَ

" The remedy of sickness is a bitter bitter medicine :

THIS *is a physic which becometh not only the disease, but also its cure."* Abd-ur-Rahmán.

تَل دَ اوښو په اوبو کښي لَرَ ترَ مَخ

په دغو اوبوکښي لیده شي دَ ګوهر مَخ

Keep thy cheek ever moist with the waters of thy tears ;

In these waters can be seen the face of the gem." Abd-ul-Hamíd.

دوُي وائِي دا عورتِ دي گُلوُنَ گُل هَم هَر څوک بوَيوَين دَغه قوم دَ
عَبدُ اللّٰه شماخِي دي په ظاهِر دوُي مسلمان دِي په باطِن دوُي
کافران دِينَ

"THEY *say that these women are roses, and every person smelleth a rose. This is the sect of Abd-ullah Shamákhí. Outwardly* THEY *are Musslemans, but inwardly are infidels.* Makhzan Afghání.

دَا سوُر گُل به هم دَ تا په وينِو سوُرکا
چه دِ يشي زماني دي په دستار کښِ

Destiny will ensanguine THIS *red flower in thy blood,*
Which itself hath placed in thy turban." Kushhál Khán, Khattak.

دَ خلاصِي لوريه مي نشته دي اي څوانَ
زيِست روزگار مي هميشه دَ غم په خونه
دي څما ديدن کوِي نور په امان يَم
وَلي عالم را بانِد کانِد گُمانوُنَ

"Alas brave youth! there is no road of escape for me:
The employment of this life of mine is in the house of grief.
THIS *(demon) merely looks at me—in other respects I am safe;*
But the world entertaineth suspicions against me." Bahrám Gúr.

په لښکر کښِ دَ بِهزاد څه شور و شر وُو
نِيمي شپي وي چه فرياد اوْ وا ويلا شوْه
شهزاده وُ وِ دَ قلا و سر وته خيږيْ
چه تَرَ دِ وَقتَ جَنگ نشته څه بلا شوْه

"What noise and confusion was there in the army of Bhizád!
It was about midnight that a tumult and cries for help arose.

Mount, said the prince, to the summit of the fortress.

What calamity has happened that up to THIS *time no battle has ensued."*

Bahrám Gúr.

یۏ بادشاه عالیجناب صاحب ډ روم وُه
ښه خورم ووُ سکوُنت ده دانایانو
هر څه ده و ته موجوُد عالي مُقام وُه
په اسباب کښي ارماني ډ فرزندانو

" There was a mighty king who ruled over the country of Rúm ;

He was amiable and humane, and his dwelling was the home of sages.

THIS *great prince was possessed of countless worldly wealth,*

But he ever pined with grief and regret, for he was childless."

Bahrám Gúr.

110. The first letter of the demonstrative هغه is sometimes lost by elision, thus:—

ډ ناسوُت په وَهم ورک شوُ عَندلیب
زه غه ګُل یَم چه د مینې په بهار څې

The nightingale became lost in the imagination of humanity :

I am THAT *rose which roameth about in the spring time of love.* Ahmed Sháh, Abdálí.

111. The reflective or reciprocal pronoun ضمیر مُشترَک *(zamír-i-mushtarak,)* خپُل is applicable to all three persons. It is placed before the verb in the sentence, and must refer to the agent or nominative case either expressed or understood, whatever it may be. The changes to which it is subject for gender and by inflection, will be seen in the following declension.

Masc. and Fem. خپُله or خپُل *Myself, thyself, my own, etc.*

	S.	P.
Nom.	خپُله *or* خپُل *myself, self.*	خپُلي *or* خپُل *ourselves, etc.*
Gen.	دَ خپُلي *or* دَ خپُل *of myself, etc.*	دَ خپُلو *of ourselves, etc.*
Dat.	خپُل ته, لره, له *or* خپُلي ته, لره, له *to myself, etc.*	خپُلو ته, لره, له *to ourselves, etc.*
Acc.	خپُله *or* خپُل *myself, etc.*	خپُلي *or* خپُل *ourselves, etc.*
Abl.	له خپُلي *or* له خپُل *or* له خپُل نه, خپُلي نه *from myself, etc.*	له خپُلو *or* له خپُلو نه *from ourselves, etc.*
Act.	خپُلي *or* خپُل *by myself, etc.*	خپُلو *by ourselves, etc.*

112. The following are examples of this pronoun.

په تارِيخ دَ زر څلويښت وايم دا خَبر
چه لِيده شِي دَ دکهن دَ ګجرات پعالم جَبَر
په خپُل عمر څو وَ نيک و بَد خبَر شوَم
په دا دود مې قَتل نَلِيده په ډَبَر

"In the year one thousand and forty this circumstance I relate,

When the people of the Dakhan and Gujerát saw such tyranny and oppression.

In the whole of MY *lifetime, since I became capable of distinguishing good from evil;*

I never beheld after this fashion massacre with stones." Futtih Khán, Mirzá.

The inflected form of the feminine may be written خپُلي or خپُلِ.*

حَق دَ ښځ دا دِي پر څښتَن باندِ چه له ورُونړ

* See article on the nouns.—Note † to Page 15.

له مور پلاَر دَ خپُلِ ښځ دِ دي ښه اخلاص کوِين

The just claim which a wife has over her husband is this, that he should show proper love and affection towards HIS *wife's brothers, her mother and father.* Fawáíd-ush-Sharrí'æa.

پَس له هَغه دُرخانِي وَر ته وُ وِ چه يوْ عرض مي دي را ته غوْږ کړه
آدَم خان وِچه څه حُکم وِي په سترګو مي قبوُل دي دِ وَر ته خپل
غمُونَ پدا مَضمُون وُ وِ

"Afterwards Durkhaní said to him, I have a request to make; pray give ear to it. Adam Khán answered, Whatever the command may be I agree to it with all my heart. She then related to him* HER OWN *sorrows in the following manner."* Adam Khán and Durkhání.

113. When no agent is expressed, this pronoun denotes individuality and reciprocity, or may refer to either of the three persons, which is only discoverable by something that has preceded it, or comes after; as in the sentence, دا خپُل مال دي.

چه وقبر ته سُجده کا يا حاجت له مُرده غوْاړي حصليده دَ خپُل
مقصود هم له مُرده دَ لوري ګنړينَ پکښي وَيره وِي دَ کُفر

"Whoever maketh a prostration before a tomb, or wisheth for any thing from the defunct; and he considereth the fulfilment of HIS *wish to have been accomplished by means of the deceased, there is danger of blasphemy."* Fawáíd-ush-Sharrí'æa.

له دِ خپُلي بدي بَخري چا ته ژاړم په چا داد کړم

"Concerning this my own hard fate,

To whom shall I tell my sorrows? from whom seek redress?" Laylá and Majnún.

* Literally "on my eyes."

114. The interrogative pronouns اَسمايِ اِستفهام *(asmá'e-i-istifahm)* are څوک, کوم, and کَم or کَمه.

څوک is applied to persons and rarely to inanimate objects. It is used both for the singular and plural, and masculine and feminine. It is thus declined.

څوک *Who? which? what?*

Nom.	څوک	*who? which? what?*
Gen.	د چا	*of whom? which? what?*
Dat.	چا ته, لره, له *or* و چا ته, لره, له *or* و چا و ته, و لره, و له	*to whom? which? what?*
Acc.	څوک	*whom? which? what?*
Abl.	له چا *or* له چا نه	*from whom? which? what?*
Act.	چا	*by whom? which? what?*

EXAMPLES.

را ته وايه چه ته څوک نوم د څه دي
چه دا عشق دي په خاطِر د هنبره زور دي

"*Tell me* WHO *art thou? and what is thy name?*
That this love of thine affects thy mind so much." Bahrám Gúr,

تير شه درست عمر څما په دا هَوَس
که مي وُپوشتي چه څوک ئي يا څه کَس

"*The whole of my lifetime has passed in this vain hope,*
That thou wouldst ask me, WHO *art thou? and what?* Yúsuf and Zulíkhá.

115. This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also. Examples of its use with respect to persons are contained in the following extracts.

که څوک مَټ په نیکي وکه
بیا په مینه محبَت پس روان شه

"If any one taketh courage in acting with uprightness,
He will follow after it with affection and love." Makhzan Afghání.

چا وَیل چه یُوسَف زِي دي لوي مَړُونَ
خوراک خوري په تالو کښي اوبه څکي په جامُونَ

"SOME *persons have said that the Yúsufzáis are a great people—they eat victuals out of platters, and drink water from bowls."* Adam Khán and Durkhání.

116. The following couplet contains an example of its use with reference to things.

یْو اصَل دَ ابو دي یْو دَ زمکي
اوْ میوه ذِني ترخه ده څوک شیرِین

"There is one element of water, and one element of earth;
And SOME *fruits are bitter, and some pleasant and sweet."* Futtih Khán, Mírzá.

117. The interrogative pronouns کوم and کَم are also singular and plural, but they take the addition of ه for the feminine gender, and may be thus declined.

کَم and کوم *What?*

Nom. کوم - کومه *or* کَم - کَمه *what?*

Gen. دَ کوم - کومي *or* دَ کَم - کَمي *of what?*

Dat. کوم - کومی *or* کم - کَمي ته, لره, له *or* وکوم - کومي - کَم - کَمي ته, لره, له *or* وکوم - کومي *or* کَم - کمي و ته, و لره, و له *to what?*

Acc. کوم - کومه or کَم - کَمه *what?*

Abl. له کوم-کومي or کَم کَمي or له کوم-کومي or کَم-کَمي نه *from what?*

Act. کوم - کومي or کَم - کَمي *by what?*

EXAMPLES.

کوم واده کوم کوزده ده په دنيا کښي
چه فلک ئي و آخر وته وير نکا

"WHAT *wedding*—WHAT *betrothal is there in the world?*
That cruel fate at last turneth not into wailing and lamentation." Abd-ur-Rahmán.

هغه کَم ساعت چه زړه پوي ليږي
غه ساعت وي چه په زړه شي رخسارون

"WHAT *hour is it that the heart palpitates and beats?*
It will be that hour, when the shadow of beloved faces falls on the heart." Ahmed Sháh, Abdálí.

118. The pronoun څه is used both in an interrogative as well as in an indefinite sense: its conjugation is as follows.

Masc. and Fem., Sing. and Plu. څه *What?* or, *a, an, any, etc.*

Nom. څه *what?—a, an any, some, etc.*

Gen. د څه *of what?—of a, an, any, some, etc.*

Dat. څه ته, لږه, له or وڅه ته, لږه
له or وڅه وته, و لږه, و له } *to what?—to a, an, any, some, etc.*

Acc. څه *what?—a, an, any, some, etc.*

Abl. له څه نه or له څه *from what?—from a, an, any, etc.*

Act. څه *by what?—by a, an, any, some, etc.*

EXAMPLES.

پیر صالح هلته معرکي تنګ کړي وُچه شُه کوي وقت دي مور ستړي شُو

*"The party had reduced Pír Saleh to great extremity, saying—*WHAT *art thou doing?—it is now time! we are tired of waiting!* Adam Khán, and Durkhání.

چه ئي لاس له خُیره وخاته یَکلَخته
شُه به نوي آلُوده په بلا خلق

"Since goodness all at once escaped from the hand of the world,
WHY *may not it be stained with evil and depravity?* Abd-ul-Hamíd.

Example of the Indefinite اِسمِ مُبهَم (*ism-i-mubham*).

که په ما دي شُه اثر کُولي وعظ
تا ناصحَ را ته هَله وَیلي وعظ

"If there was ANY *chance of thy admonition taking effect on me,*
Thou oh monitor! wouldst then have given me advice." Abd-ul-Hamíd.

119. خُن, خُنې, ذِن, or ذِنې is another form of the indefinite. It is applicable to things both animate and inanimate; is not subject to any change in termination for gender; and is both singular and plural. It is declined as follows,

خُن, خُنې, ذِن, ذِنې *Some, any, a few, etc.*

Nom. ذِن *or* خُن *some, any, a few, etc.*

Gen. د ذِن *or* د خُن *of some, any, a few, etc.*

Dat. خُن, خُنې, ذِن, ذِنې ته, لره, له
و خُن, خُنې, ذِن, ذِنې ته, لره, له
و خُن, خُنې, ذِن, ذِنې و ته, و لره, و له
} *to some, any, a few, etc.*

Acc. څِنِ, څِنې, ذِنِ, ذِنې *some, any, a few, etc.*

Abl. له څِنِ, څِنې, ذِنِ, ذِنې } *from some, any, a few, etc.*
له څِنِ, څِنې, ذِنِ, ذِنې نه

Act. څِنِ, څِنې, ذِنِ, ذِنې *by some, any, a few, etc.*

EXAMPLES.

که څوک بنکنځل کا و هَغه ته چه نامه ئې مُحمد وِي یا احمد ابوالقاسم
وِي څِنِ وائِي چه کُفر نشته څِنِ وائِي ۵ په وقت د بنکنځلو د ده فهم
و نبي صاحب ته و شي کافر کیږي

"If a person abuseth him who may bear the name of Muhammad, or Ahmad-abul-Kasím, SOME *say that it is not blasphemy.* OTHERS *again state, that at the time of giving abuse, if his thoughts be directed towards the Prophet, he is a blasphemer."* Fawá'íd-ush-Sharrí'æa.

وَ هَر چا و ته پخپل قسمت رسیږي
له ازلي سور سور دي پلي پلي
اوٗ آدم په اصل واړه سړه وصل
ذِنِ ذِنِ بادشاهي که څوک نتلي

"The decree of destiny reacheth every one—

From all eternity the horseman is mounted, and the footman on foot;

And man himself originally is of one race and origin,

Yet SOME *rule empires, and some beg from door to door."* Futtih Khán, Mírzá.

120. Several pronouns admit of composition; thus, هر څوک *whoever*, or *whatever*, هرڅه *whatever*, هَر یوٗ *every one*, کَمیوٗ *which one*, etc. They are subject to the same rules of inflection, and change in termination for gender, as the pronouns from which they are derived: کَمیوٗ is declined in the following manner.

Sing. and Plu. کمیوَه or کمیو *Which one?* Masc. and Fem.

Nom.	کمیوَه or کمیو *which one?*
Gen.	کمیوَي or د کمیو *of which one?*
Dat.	کمیو or کمیوَي ته, لره, له or وکمیو, کمیوَي ته لره, له or وکمیو, کمیوَي و ته, و لره, و له *to which one?*
Acc.	کمیوَه or کمیو *which one?*
Abl.	له کمیو, کمیوَي or له کمیو, کمیوَي نه *from which one?*
Act.	کمیوي or کمیو *by which one?*

EXAMPLES OF کمیو AND هر څوک.

هغه عالِم په تلواري کور ته را وُ بالَ اوْ کلِي وَر ته وُکړه چه لُور ته مي
وَلي پشا ئي لوُر مي هَر ګوره دَ عِلم عاشقه دَه چه عزیزانُ ته ئي سَبَق
وائي کمیو له دي فایق دي

"He quickly called the learned man to his house, and upbraided him, saying—'Why turnest thou thy back on my daughter? she is at all times a seeker after knowledge: since thou teachest her companions, which one of them is superior to her?'" Adam Khán, and Durkhání.

پدا خدائي چه دَ هَرچا دي نه ګروهیږي
واړوم له رقیبانو په کوم خداي دوست

"Since she feareth not that God, who is the God of all,

By the assistance of what Deity shall I divert my friend from the keepers." Abd-ul-Hamíd.

121. The only relative pronoun اسم موصول *(ism-i-mawsúl)* which the Pushto language contains is چه* which must not be confounded with the interrogative څه already explained, there being no connexion between

* This particle has a great similarity to the Persian چه

them. The co-relative جوَابِ موْصُول *(jawáḅ-i-mawsúl)* is supplied by the demonstrative pronouns as will be seen in the examples.

122. چه may either precede or follow after its substantive: the following are examples.

چه اِيري دَ بي قدري شِي پوري مښوي
آئِينه دَ هُغو زړُونو وِي رانړه

"THEY WHO *have been well anointed with the ashes of humility,*
The mirror of THEIR *hearts becometh clear and bright.*" Abd-ul-Hamíd.

په خَر پوسُ دَ صبر زهُد څِني تَښتِي
چه پَکُرتُ کا تيره غشَي د مِژګانو

"*Patience and continence should flee from her on all fours,*
When she taketh between her finger and thumb the arrows of her eyelashes." Abd-ul-Hamíd.

په يَوي بوسي به څه صبُورِي کړم
چه آخستِ شِي له جهانَ نصِيب وَرو وَرو

"*With one kiss merely, how shall I be contented?*
Since good fortune from the world, is only to be obtained by degrees." Abd-ul-Hamíd.

123. In addition to the regular form of the personal pronouns already explained and illustrated, there are three other forms of pronouns which require a lengthened explanation.

The first form is used with all past tenses of the active voice, as is also the actor or instrumental case of the personal pronouns, to denote the agent in a sentence, and have no meaning separate from the verbs. With any other than active or transitive verbs they point out the object, or the possessive case, and have but these two inflections from the nomi-

native. They are not affected by gender, and may be prefixed or inserted: they are as follows.

1st person	م or مي *I, mine, to me.*	مو	*we, ours, to us.*
2nd „	دي or د *thou, thine, to thee.*	مو	*you, yours, to you.*
3rd „	ئي *he, she, it, his, hers, etc.*	ئي	*them, theirs, to them.*

124. In the following examples, the first shows the actor, and the second the inflected form respectively.

سَل توبي مي ماتِ کړِ وا نه وُ شتَم له عشقَ
ساه ویساه مي نوره پاتو نَشوه په توبو کښ

"I *broke a hundred vows, yet did not abandon love,*
Therefore I placed no more faith on vows." Abd-ur-Rahmán.

هله کُل وُم چه هیڅري مي سیال نَوو
وَلي اوس دَ آشنائي په زړه خار څَم

"*I was a rose when there were no equals* TO ME,
But now I become a thorn in the heart of friendship." Abd-ul-Hamíd.

چه دِ رنګ دَ مَیو وَر کړِ و لبَانو
اور دِ پوري کړِ په کور دَ میخوارانو

"*When* THOU *didst give the colour of wine to thy lips,*
THOU *didst set all on fire the houses of the wine-drinkers.*" Futtih Khán, Mírzá.

چه ئي وُلیده ستا دَ جمال عکس په خپل څان کښي
هم په دا دَ آئیني په څیر حیران دي څما رُوح

"*Since* IT *saw the reflection of thy beauty in its own heart,*
On this account also my soul like the mirror is filled with amazement."
Abd-ur-Rahmán.

دُرخانِي وَر روانه شوه لاس گرفته ئي راوُست پَس دُرخانِي اول په
پهلنگ وُخته اوْ آدَم خان ورستي کړ

"Durkhání went to him, and having taken HIS *hand led him in. She first sat down on the bed, and then seated Adam Khán on the floor."* Adam Khán, and Durkhání.

که هَر څو موُ سره راز کړ بي له عشق خَبَر نوَه بَل

"Whatever secrets WE *mentioned to each other,*
There were no words spoken but those of love." Ahmed Sháh, Abdálí.

په تَفسيرِ حُسينِي کښي دي راوړي چه شيطان ستاسِ لوي غليم دي
مُومنانُ اوْ په رنگ رنگ به موَ غُلوَينَ

"It is stated in the Tafsír Husainí, that the devil is your great enemy, oh! true believers; and will deceive YOU *in manifold ways."* Fawá'íd-ush-Sharrí'æa.

څموُږ سرور دي فرمايلي ډير سړي
په ظاهِر نمُونځونَ کاږدِ وَلِ زړُونَ ئي غافل دي

"Our Prophet has said—'There are many persons who to all outward appearances say their prayers, but THEIR *hearts are remiss.'"* Fawá'íd-ush-Sharrí'æa.

125. These affixes and prefixes being one of the difficulties of Pushto, required examples of each person as above given, and will be necessary for those which follow.

126. The second form of pronoun, or pronominal dative prefix, as it may be termed, is alone used to point out the object in a sentence. It is used with all verbs, but like the preceding, has no independent meaning, and is not subject to change in termination for gender: it is both singular and plural.

1st person را له or را لره, را ته, را *to me, or to us.*

2nd „ دَر له or دَر لره, دَر ته, دَر *to thee, or to you.*

3rd „ وَر له or وَر لره, وَر ته, وَر *to him, her, it, or to them.*

EXAMPLES.

که لږ سترګې پر بل کیږدم را ته وائي

پیاري کښې عالم نه کوي خوبون

"*If I close my eye ever so little, she says* UNTO ME,—

'*When really in love, people neither slumber nor sleep.*'" Abd-ul-Hamíd.

رښتیا ترخه دروغ خواږه دي

اي نادانه ترښه دَر تَ بده شوه بدیع

"*Truth is bitter, but falsehood is sweet:*

It is marvellous, oh fool! that evil is pleasant TO THEE." Ahmed Sháh, Abdálí.

آدم خان په اندرپایه وَر وُ خوت په بیاست وَر څوړند شه او میرو

وَر ته وُ لاړ وُ په اوږي ئي کوز کړ

"*Adam Khán ascended the ladder, swung himself off by the rope* TOWARDS HIM, *and Mírú who was standing near* (TO HIM), *received him on his shoulders and lowered him down.*" Adam Khán and Durkhání.

127. These particles, particularly را and وَر are also used in the formation of verbs, thus;—را *to me,* and وُړل *to carry,* becomes را وُړل *to bring;* and وَر *to him,* and کَوُل *to do,* etc.—وَر کَوُل *to give.*

128. These same forms undergo other changes in writing and conversation, but particularly in the latter. The cause appears to be merely greater facility in enunciation. Thus for را لره they use لا لره, دَ له or دَ لره for دَر له, and دَر لره, and وَ لره for وَر لره. The following are examples.

ته خپُل حال پکاغَذ لا لَره را کړه
ستا مَطلب به شي که خُداي کاندِ تَر سَره

"*Give* UNTO ME *an account of thy circumstances on paper,*
And if God so wills it, thy wishes will be fulfilled." Bahrám Gúr.

وَقت دَ مَرګ چه دَ لَره راشي
رُوح بَ وَر کړي بي عذابَ

"*When the angel of death cometh* UNTO THEE,
Thou wilt give up thy soul without pain." Ahmed Sháh, Abdálí.

فغفُور ډير ګوْهَر جوْهَر وَ لرَه وَر کړَل
څلويښت سَوه سُوهيلي مُلک بَهار شه

"*Faghfúr gave* UNTO HER *numerous gems and precious stones:*
Forty hundred handmaids filled the country with the bloom of their beauty." Bahrám Gúr.

129. The affixed personal pronouns* ضمايِر مُتَّصِله *(zamá'ír-i-mutas-silah)* are used in forming the tenses of intransitive and substantive verbs, and with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent signification. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted. On reference to the conjugations, the manner in which these affixes are used with the different tenses and persons will be seen at a glance: they are as follow.

* There is great similarity between these pronouns and those of the Arabic and Persian languages. In Sindhí also there is scarcely a sentence spoken, in which they are not used with verbs, nouns, and prepositions.

1st person	م *I.*	و *we.*
2nd „	ي *thou.*	يې *ye or you.*
3rd „	يِ *he, she, it, and also—they.*	

The ي of the 3rd person is not used in any of the past tenses of intransitive or auxiliary verbs. The following are examples.

وينم واړه تَلوُني هيڅوک ندي پاتو شونی
يوُن دي په دا لارِ هَم دَ څوان هم دَ زاړه

"I *see all departing, no one whatever is to remain behind—*
On this road are journeying both young and old." Abd-ur-Rahmán.

که دَ عشق تَر کمَرَ پريوَزيَ غاش بايلي
ته چه ما تَ غاش چِچي په نصيحت کښِ

"*If* THOU *fallest from the precipice of love,* THOU *wilt lose thy teeth,*
Oh THOU *who gnashest thy teeth at me by way of admonition.*" Abd-ur-Rahmán.

چه ئي وُ وَهِيَ تور ديو دَ عاشقي
هيڅ صِحَت ئي دَ جهان په افسوُن نِشي

"*For him whom the black* DEMON *of love strikes,*
There is no health or cure from the charms or incantations of the world." Abd-ul-Hamíd.

زه وْ يار چه سره خپُل غمُونه شُمار کړوُ
يار و ما ته حيرانيږي زه و يار تَ

"*When I and my beloved together, make a computation of our sorrows;*
She is astonished with her lover, and I am filled with amazement at mine." Abd-ur-Rahmán.

نور ميرمامي له هَغه سوَرو سره شه اوْ چه څخو لاړ شه وَر ته وِ تلوار
کړيْ چه لښکرَ ته زرَ وُ رسيْ

"On this Mír Mámí set out in company with those horsemen; and when he had gone a short distance, he said to them—make YOU *haste that* YOU *may reach the force quickly."* Adam Khán, and Durkhání.

چه زبیخِي مي ګوُني شوندِ دَ خوُبانو
دَ هُغو به کله مِینه په مِیو کیږِي

"When will THEY *who taste of the wine-coloured lips of the fair,*
Set their hearts on the juice of the grape?" Abd-ul-Hamíd.

130. There are three prepositions used in Pushtc requiring explanation here, which are used as demonstrative pronouns. They are تَر and پَر which add a *zer* (ـِ), and نا or نه which prefixes تي in the oblique cases. They are used both for things animate and inanimate, are both singular and plural, and are not subject to any change for gender: the following are examples.

په هَر عاقل بالغ مُؤمِن ده روږه فرض پَرِ لازم دَه لَکَه قرض له روږي
که څوک مُنکِر شِي کل عَمَل حبطه پَرِ به کافِر شِي

"On every sensible adult believer to fast is a divine command and a duty. Like the repayment of a debt it is necessary and incumbent ON HIM. *If any one repudiates fasting, the whole of his acts are entirely vain, and* HE *will become an infidel."* Fawá'íd-ush-Sharrí'æa.

ګُل نازي وُ وِ چه دا هَغه آدم خان دي چه دُرخانِي تَرِ بیُولِ دَه

"Gúl Nazái said, This is that same Adam Khán FROM WHOM *Durkhání has been carried off."* Adam Khán and Durkhání.

تاسُ واروي مومِنانُ اوس څموږ په زمانهِ کښي دَ ږبِ آفت ډیر شه چه
الفاظ دَ کُفر تَرِ پیدا کیږِي

"Listen oh true believers—In our day the calamities produced by the

tongue are manifold, since blasphemous words are uttered FROM IT." Makhzan Afghání.

ای مُرغه د سَحر له پتنګ په عشق پوه شه
څان د غه سوي لاړ آواز تِنا را نه غي

" Oh! bird of the dawn, learn thou love from the moth;

That consumed one's life went, but no sound escaped FROM HIM." Abd-ul-Hamíd.

په زړه کښي مي وُه هر کله د ګُلو په وَني به وُ رَسَم
د یارانو پیښ کښ د پاره خپله لَمَن به تِنا ډکه کړَم

" I said in my mind, when I reach the rose tree,

I will fill my skirt with roses FROM IT, *as a present for those whom I love."* Gulistán.

Chapter V.

THE VERB.

فِعْل *Fiæl.*

131. A verb is a word which affirms or asserts; as وائي *speaks*, خوري *eats*. It may also of itself constitute a sentence, and unless it be expressed or understood, no sentence is complete.

132. Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the رابِطُ الزّماني or substantive; لازِمي neuter or intransitive; مُتَعَدّي active or transitive, in which also are comprised causals; the derivative or فِعْل مُشتَق; and the passive, or مَجْهُول.

133. Some verbs have both an active, and a neuter signification; as سَول *to burn.*

نور بهرام وي سَرداسِيا خوري ورَ دروُمَ
گل اَندام که خَبَر څما له نوُمَ
ورَ ته وايه ستا دَ مينِي په اور سَوي
شهزاده بَهرام راغلي دي له روُمَ

"Then Bahrám said, Oh sister Sardásía! go unto Gúl Andám:
Give unto her information respecting my name.
Say, that CONSUMED *in the fire of thy love,*
Prince Bahrám hath again returned from Rúm." Bahrám Gúr.

مجَنوُن ملك د عاشقيْ هَله بيا موند
چه په اور باندِ وسه خان وْ مان خپُل

"Majnún at that time acquired the dominion of love,
When in the fire of affection he CONSUMED *all his worldly wealth."*
Abd-ur-Rahmán.

134. The active voice may be obtained from some intransitives, by changing the ل and يدَل of the infinitive into وُل; as بَليدَل *to take fire,* بَلَوُل *to set on fire;* سړيدَل *to become cool,* سَړَوُل *to make cold;* ستونيدَل *to revolve,* ستونَوُل *to make revolve;* زَنګيدَل *to swing,* زَنګول *to make swing.*

EXAMPLE.

څو توانيګي زړه دَ چا مه آزارَوَه چه په دي لارِ کښي ډير آزغِي وِي
کار دَ فَقيرِ اوْ مُحتاجِ وُ کړَ چه تا لَره هُم کارونَ وِي

"As much as thou art able, PAIN *not the heart of any one;*
Since there may be very many thorns in this path.

Give assistance to the poor and the indigent in their affairs;

Since thou hast many matters in this world to be brought to conclusion." Translation of the Gúlistán.

135. The casual also termed مُتَعَدِّي may be formed from intransitives and transitives by adding وُل in place of ل or يدَل; thus زغليدَل *to run,* زغَلَوُل *to cause to run;* خَندَل *to laugh,* خَندهوُل *to cause to laugh;* ږَړَل *to lament,* ږَړه وُل or ږَړَوُل *to cause to lament.* Example:

واړه ته ئي خَنده وُل که ږَړه وُل * کړِ
زه پَخپُله نه خندا کړَم نه ږړا کړَم

"*If thou* CAUSETH *one* TO LAUGH, *or* CAUSETH *one* TO LAMENT, *thou art the cause of all:*

Of my own accord I do not make merry, neither do I mourn and bewail." Abd-ur-Rahmán.

136. The derivative verb, or فِعْلِ مشتَق may be formed from nouns, adjectives, or pronouns, either by alone adding the sign of the infinitive; as پوه *understanding,* پوهيدَل *to understand;* وُچ *dry,* وُچيدَل *to become dry,* or وُچَوُل *to make dry;* or by shortening the long vowel of the word; as رنړا *bright,* رَنړَوُل *to make bright;* غاړه *a brink* or *side,* غَړَوُل *to put aside*: the following is an example.

پهَر سانګ چه يار خُوشيږِي کَړي بويَ
خپُلَوُل دَ صاحبانو په پيشو دِيِ

"*It is necessary to practise every disguise to please the beloved:*

* This method of using a letter instead of a vowel point, is in accordance with the orthographical system of the Zendic language. See Introduction, page 37.

To GAIN THE AFFECTIONS* *of the fair, dependeth on art and skill.*" Abd-ur-Rahmán.

137. Pushto also contains a sort of compound verb, which may be divided into two classes—nominals and intensitives. The former are formed by the mere subjoining of a verb regularly conjugated to a noun or adjective; as, اوده *sleep,* اوده کیدَل *to sleep;* وَږي *hunger,* وَږي کیدَل *to become hungry;* جَنګ *battle,* جَنګ کَوُل *to fight.* These verbs being very commonly used, need no example, there being scarcely a sentence without one.

138. Intensitives are obtained by adding or prefixing to a regularly conjugated verb, two adjectives or an adverb; thus—

څَرَخ مي ستا دَ بَنړُ غَشِي پَر سِينه دي
پورِ اورِ مي وَتَلِي تر اِينه دِي

"*The arrows of thy eyelashes have pierced me in the breast:*
Verily they HAVE PASSED RIGHT THROUGH *unto my heart.*" Abd-ur-Rahmán.

ګاه سَړي خوڅو خورَم وِي ګاه له غمه وِي چَک پَک

"*Sometimes man may be cheerful and happy,*
At times through grief TROUBLED *and* DISTRESSED." Abd-ul-Hamíd.

139. The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs کیدَل and شُوَل *to be* or *become,* to the past participle or imperfect tense of a transitive verb, which are subject to the same changes in termination for gender as other verbs to agree with the governing noun in the sentence.

* Literally—To make one's own, from خپُل *self, myself, &c.*

The following is an example with کیدَل.

ګُل چه بي دَ یار له مَخ لِیده کیږي
جوړ دَ سترګو نظر وي په خارستان ګډ

"*If the rose tree* IS VIEWED *without the beloved being at one's side,*
The eye-sight merely falleth on a place of thorns and brambles." Abd-ul-Hamíd.

EXAMPLE WITH شُوَل.

څو تَریاق له عراقَ راوړي شي مار خوړلي مَړ دي

"*By the time the treacle* IS BROUGHT *from Irák,**
The snake-bitten person is dead." Gúlistán.

140. It will be necessary now to show the inflexions of the different auxiliaries, which are the models for the variations of the persons, and in forming the definite tenses of the verbs.

141. The following auxiliary or substantive verb, called the رابِطُ الزَّماني is ناقِص or irregular, and has no known infinitive. It is very easy and should be carefully committed to memory. Want of space will compel me to content myself with a single example of each tense in the conjugations of the verbs, unless some peculiarity requires to be more fully explained.

To be or *become.*—Infinitive unknown.

S. صیغهٔ حال *Present Tense.* P.

زه یَم *I am.*	مُونګ یُو *we are.*
ته ئي *thou art.*	تاسُ یيْ *or* یاستيْ *you are.*
هغه دي, ده *or* شْته *he, she, it is*	هغو, هُغوي دي *or* شْته *they are.*

* The treacle of Irák is a celebrated antidote for venomous snake-bites.

ساقي جام دَ مَيو راوَړ غرق دَ اوښيو په دَرياب يمَ

"Cupbearer! bring the bowl of wine:

I AM *overwhelmed in the ocean of grief."* Ahmed Sháh, Abdálí.

EXAMPLE OF THE FEMININE.

لاس به واخلمَ له ننګ که په ننګ پاتِ دُنيا دَه

"I will give up all honour and reputation,

Though the world itself depends on good name." Abd-ul-Hamíd.

EXAMPLES OF شْته SINGULAR AND PLURAL.

چه مي شْته دَ عشق خوَارِي هُمبره بنادي دَه

که مي وَرکه دا خوَارِي شوه نور به خوار شمَ

"Since to me love's anguish IS *equal to its rapture,*

If this distress of mine be lost, I shall again become wretched." Futtih Kháu, Mírzá.

چه دَ دْور دا کَږي کينږي پيري شته

کوه قاف دِ نه نازيږي په خپُل تول

"Since these crooked and left-handed revolutions ARE *occasioned by fate;*

Mount Caucasus itself should not coquet about its own weight." Abd-ul-Hamíd.

The following form of the 2nd person plural is to be found in ancient writings, but it is not commonly used. It, as well as شْته, is in all probability derived from the obsolete infinitive سْتَل or شْتَل which is now lost.

تاسُ بندګان دَ پاک اَللّٰه ياستيْ مؤمنانُ اَللّٰه حَي لايَمُوت دي مَرګ

ئي نَشته خپُل ايمَان عَقيده جوړ لَرِيْ بَندګانُ

"You, oh faithful! ARE *the servants of the most High. God liveth! death affects him not! keep firmly the tenets of your faith, oh people of God!"* Fawá'íd-ush-Sharrí'æa.

شته and دي are sometimes used together, but the latter seems to be merely added by way of emphasis: the following is an example.

هسي رَنګ سِحر جادُو کا په نظر دَ شالا سترګو
نئي سِيال په هِند کښي شته دي نه ثاني پهَ بنګاله کښي

"With the glance of her dark-grey eye she enchants and charms in this manner—

There IS *no one eye equal to it in Hind, not another in Bengálah."* Abd-ul-Hamíd.

S.	ماضِي مُطلَق *Past Tense.*	P.
زه وُم *I was.*		مُونږ or مُنګا وُو *we were.*
ته وِي *thou wast.*		تاسو or تاسِ وِيْ *you were.*
هَغه وُ or وُه *he or it was.*		هغو or هُغوي وُو *they (men) were.*
هَغه وَه *she was.*		هُغو or هُغوي وِ *they (women) were.*

This tense with the prefix که is often used as the Conditional or Optative tense, of which examples will be found in their proper places.

The following example shows both the masculine and feminine form of this tense, and both methods of writing the third person masculine as above given.

يوْ سَردار دَ يُوسُف زويو په دولت کښي لَګَ طهمُورَث وُ په اِسم
طاوُوس خانِ نُومانديي وُه دَ ده يوه لُور وَه دُرخان نُومانديي اوْ
دَ حُسن سِيال ئي نه وُه

"*There* WAS *a chief of the Yúsufzoes—a Tahmúras* in wealth—who* WAS *ycleped Tá'ous Khán. There* WAS *also a daughter of this chieftain named Durkhán, and there* WAS *no equal to her in beauty.*" Story of Adam Khán and Durkhání.

يۏ عالِم وُه چه څلور سَوه صَندوُق ئي دَ عِلم واړه ياد وو

"*There* WAS *a learned man who* WAS† *proficient in all the sciences contained in as many books as required four hundred chests to hold them.*" Fawá'íd-ush-Sharrí'æa.

The future tense of this auxiliary shows the very irregular and imperfect nature of many of the Afghánian verbs. The 1st and 2nd persons are formed by prefixing the particle به to the present, and the 3rd person by prefixing it to the aorist or future indefinite, which again has no 1st or 2nd persons. In the conjugations of all other verbs, the 2nd future tense is formed from the aorist.

S. مُستَقبَل *Future Tense.* P.

زه به يَم *I shall or will be.*	مونږ *or* منګا به يو *we shall or will be.*
ته به ئي *thou etc.*	تاسو *or* تاسِ به ئي *you shall or will be.*
هغه به وِي *or* به وِين *he, she, it, etc.*	هغو *or* هغوي به وِي *or* به وِين *they shall or will be.*

EXAMPLES.

په راستِي مي دَ خپُل آه هسي باور دي
چه همَدَم به يَم له ښکُليو پَس له مَرګَ

* The third Persian King of the Pishdadian dynasty, said to have been the founder of Babylon, Nineveh, etc.; and the discoverer of fire. He reigned about 830 B. C. although some carry him centuries beyond.

† Here notice the construction—the verb agreeing with the object.

"I have such confidence in the truth of my own sighs,

That after death even, I SHALL *still* BE *a companion of the fair."* Abd-ul-Hamíd.

شهزاده بَهرام بَه وِي په هَغه څاي کښِ
چه باد بوُي وَله راوَړِي دَ يار له دَره

"Prince Bahrám WILL *certainly* BE *present at that place,*

That the breeze may bring him perfume from the door of his beloved." Bahrám Gúr.

په دَيرش کال به قراري شي نه سَړي به چِر وِيَن نه ميږي چه دانه وُ خوُري

"In the space of thirty years there will be stability, (during this time) there WILL *not* BE *a man—not even an ant to eat up the grain."* Makhzan Afghání.

The aorist or future indefinite tense of this auxiliary, as previously stated, has but one form—the 3rd person. It is also used in forming the doubtful past tenses of other verbs, as will be seen from the different conjugations.

S. مُضارِع *Aorist or Future Indefinite.* P.

وِيَن *or* هَغه وِي *he, she, it, may be.* { هُغوي *or* هُغو / وِيَن *or* وِي } *they may be.*

EXAMPLE.

څو مي لاس وِي يا مي توان وِي ژُوَند به صَدَقه دَ دِلبره کړَم

"As long as I MAY HAVE *hands, or as long as I* MAY BE *possessed of strength,*

I will devote my life and existence to my beloved." Ahmed Sháh, Abdálí.

ماضِي اِستِمرار *Conditional or Optative Tense.*

S.

زه وي, واي or به وُم *I were.*

ته وي, واي or به وي *thou wert.*

M. هَغه وي, واي or به وُه *he, it, were.*

F. هَغه وي, واي or به وَه *she, it, were.*

P.

مُوږ - مُنګا وي, واي or به وُو *we were.*

تاسو - تاسِ وئ, واي or به وئ *you were.*

M. هُغو - هغوي وي or واي *they were.*

F. هُغو - هُغوي به وُو or به وِ *they were.*

This tense implies continuity, and with a conditional conjunction or adverb of wishing, expressed or understood is used as the conditional or optative, which is its most general form.

EXAMPLES.

نَفع دَ دَرباب ښه وَه که ویره دَ موْج نه وي

یاري دَ ګُل ښه وَه که نه وي تشویش دَ خار

"*The utility of the ocean would be great,* WERE *there no fear of the waves.*

The intimacy of the rose would be considerable WERE *there no apprehension of the thorn.*" Gúlistán.

It is also frequently used after interjections as in the following couplet.

کاشکي مه راي په دنیا غَم دَ فِراق

چه ډُوب نه واي زړه په دا یَم دَ فِراق

"Alas! that there WERE *no such thing in the world as anxiety on account of absence—*

That the heart WERE *not overwhelmed in the ocean of separation."* Khúshhál Khán Khaṭṭak.

The following is an example of the simple past tense with the prefixed particle به used in a hypothetical sense,* as referred to at page 70.

اي دَ پلار دَ زړه سَخه که ته هُم وُوده شوَي وي له دِ نه ډير ښه

به وُو چه دَ وَګَړِي په عيْب جوئِي کښي پرِوَتي

"Oh joy of thy father's heart! if thou wert also asleep, IT WOULD BE *far better, than that thou hast commenced searching after the defects of others."* Translation of the Gúlistán.

There is no imperative mood of this auxiliary, and that of اوسيدَل *to remain,* etc. is used for it.

142. The following as well as the preceding verb, is also used absolutely to denote mere existence. It is like all auxiliary verbs in this language— ناقِص or imperfect: its conjugation is as follows.

Infinitive او سيدَل مَصدَر *to be, exist, continue, etc.*

اِسمِ لِياقَت *Noun of Fitness.*

Sing. and Plu. دَ اوسيدَلُ *or* دَ اوسيدُ *of, or for being, existing, etc.*

اِسمِ فاعِل *Active Participle.*

Sing. M. اوسيدُوني *or* اوسيدُونکي F. اوسيدُونِ *or* اوسيدُونکِ

Plu. M. and F. اوسيدُونِي *or* اوسيدُونکِي

* This should not be confounded with the 1st Future, which see

صيغهٔ حال *Present Tense.*

S.		P.	
زه اوسم	*I exist.*	مُنګا اوسُو *or* مُوږ	**we exist.*
ته اوسي	*thou existeth.*	تاسِ اوسيْ *or* تاسو	*ye or you exist.*
هَغه اوسِي	*he, she, it ,,*	هُغوي اوسِي *or* هُغو	*they exist.*

EXAMPLE.

هَسي يَم په دَرد وْ غم کښي دَ دِلبر خوَښ

لَک اوسِي په سره اور کښي سَمندَر خوَښ

" To this degree am I pleased with the pain and grief inflicted on me by my beloved,

Like as the Salamander EXISTETH *contented in the red fire."* Abd-ul-Hamíd.

The following tense is mostly used in conversation with a conjunction, as the Conditional or Optative tense. It implies continuity, and may also be understood as the simple present.

ماضِي اِستِمراري *Conditional or Optative.*

S.		P.	
زه اوسيدَم	*were I existing.*	مُوږ اوسيدُو	*were we existing.*
ته اوسيدي	*wert thou ,,*	تاسُ اوسيديْ	*were you existing.*
هَغه اوسيدَ	*were he, or it ,,*	هغو اوسيدَل	*were they ,,* (M.)
هَغه اوسيده اوسيدَله	*were she ,,*	هغو اوسبد *or* اوسيدِل	*were they ,,* (F.)

Example;—که دَل اوسيدَم دا مانړيْ به مي جوړه کړه *" Were I remaining* (or going to remain) here, I would repair this house."

* It will not be necessary to give more than one form of Pronouns in future.

مستَقبَل *Future Tense.*

S.

زه به وُ اوسمَ *or* به اوسمَ *I will exist.*

ته به وُ اوسي *or* به اوسي *thou wilt exist.*

هَغه به وُ اوسيِ *or* به اوسيِ *he, she, it will exist.*

P.

مونږ به وُ اوسوُ *or* به اوسوُ *we will exist.*

تاسُ به وُ اوسيِ *or* به اوسيْ *you will exist.*

هغو به وُ اوسيِ *or* به اوسيِ *they will exist.*

EXAMPLE.

جام دَ مَيو چه غَمخور دَ درَست جهان شه

زه به اوسم په دا غم کښ تا بکي

"Since the goblet of wine has become the comforter of the whole world,

How long SHALL I CONTINUE *in this distress and sorrow?"* Abd-ur-Rahmán.

مُضارِع *Subjunctive or Aorist Tense.*

S.

زه وُ اوسمَ *or* اوسمَ *I may exist.*

ته وُ اوسي *or* اوسي *thou mayest exist.*

هَغه وُاوسيِ *or* اوسيِ *he, she, it may exist.*

P.

مونږ وُ اوسوُ *or* اوسوُ *we may exist.*

تاسُ وُ اوسيْ *or* اوسيْ *you may exist.*

هُغو وُ اوسيِ *or* اوسيِ *they may exist.*

EXAMPLE.

دا ژوندون په هر نفس دي هر نفس اوسيْ تايَب

"Existence dependeth on the drawing of a breath:

Therefore you SHOULD BE *repentant on each respiration."* Abd-ul-Hamíd.

اَمرِ حاضِر *Precative or 1st Future Tense.*

S.

زه وُ اوسمَ *or* اوسمَ *I shall exist.*

ته وُ اوسي *or* اوسي *thou shalt exist.*

هَغه دِ وُ اوسي *or* دِ اوسي *he, she, it shall exist.*

P.

مُوږ وُ اوسُو *or* اوسو *we shall exist.*

تاسُ وُ اوسيْ *or* اوسيْ *you shall exist.*

هُغو دِ وُاوسي *or* دِ اوسي *they shall exist.*

EXAMPLE.

چه اِمام قراءَة لُوَلي مُقتدَي دِ خَله پُټ وُلاړ اوسي قراءَة دَ اِمام آرويدَه واجب دي

"When the priest reads with a solemn voice, the congregation being silent, SHOULD REMAIN *standing. To listen to the reading of the priest is necessary and correct."* Fawá'íd-ush Sharrí'æa.

اَمر *Imperative Mood.*

S.

ته اوسه *exist thou.*

هَغه د اوسي *let, him, her, it exist.*

P.

تاسُ اوسي *exist you.*

هُغو دِ اوسي *let them exist.*

EXAMPLE.

که سختي کړي يار احمده په سختي اوسه سرباز

"If thy mistress treateth thee with asperity, Ahmed! BE THOU *resolute in adversity and affliction."* Ahmed Shah, Abdali.

The verbs کيدل and شول used in forming the Passive voice, are conjugated as follow. The first is ناقص or imperfect, and has but three tenses.

کيدل *To be* or *become.*

The Noun of Fitness د کيد or د کيدل *of or for being or becoming.*

صيغهٔ حال *Present Tense.*

S.

زه کيږم or کيږم *I become.*
ته کيږي or کيږي *thou becometh.*
هغه کيږي or کيږي *he, she, it becomes.*

P.

مونږ کيږو or کيږو *we become.*
تاسو کيږئ or کيږئ *you become.*
هغو کيږي or کيږي *they become.*

EXAMPLE.

نه ديدن لک باران پر تازه کيږم جدائي په مثال اور پر ما لګيږ

"A pleasant interview is like rain, by it I BECOME *refreshed:*
But separation like fire overtakes me." Futteh Khan, Mirza.

ماضي استمرار *Imperfect Tense.*

S.

زه کيدَم or به کيدَم *I was becoming.*

ته کيدي or به کيدي *thou wast becoming.*

M. هَغه کيدَ or به کيدَ *he, or it, was becoming.*

F. هَغه کيدَه or به کيدَه
کيدله or به کيدَله } *she was becoming.*

P.

مُنګا کيدُو or به کيدُو *we were becoming.*

تاسُ کيدئ or به کيدئ *you were becoming.*

M. هُغو کيدَل or به کيدَل *they were becoming.*

F. هُغو کيدِ or به کيدِ
کيدَلِ or به کيدَلِ } *they were becoming.*

EXAMPLES.

څاي بخاي پَښلي کيدَ په څو څو قِسمَ ميلمانه دَ سَرداس وُو له هُجُومَ

"In every place there were different kinds of food BEING *cooked,*
For the guests of Sardás were a numerous crowd." Bahrám Gúr.

پَس له هَغه هَر جِرګه چه به کيده دُرخانئ و نرمئ ته وِ چه خبري را لره راوړه

"After that time, every Jirgah that* WAS IN THE HABIT OF MEETING,
Durkhaní used to say to Narmai, bring me news from it." Story of Adam Khán and Durkhání.

* An assembly of the heads of the different *uluses* or divisions of tribes amongst the Afghans, particularly the Yúsufzoes.

مُستَقبَل *2nd Future Tense.*

S.

زه به کیږَم *or* به کیْکَم *I will become.*

ته به کیږي *or* به کیْکي *thou wilt become.*

هَغه به کیږِي *or* به کیْکِي *he, she, it, will become.*

P.

مُوږ به کیږُو *or* به کیْکُو *we will become.*

تاسِ به کیږيْ *or* به کیْکيْ *you will become.*

هُغو به کیږِي *or* به کیْکِي *they will become.*

EXAMPLE.

جوْهَر دَ خوُبيْ له ښه خدايَ وُ مُوندَلي له هِيچا به ويشه نه شه نه بَ کیږِي

"*The jewel of excellence he acquired from the good God. Such never before fell to the lot of any one, and* WILL *never* BECOME *so.*" Makhzan Afghání.

143. The conjugation of the following verb, as well as کیدَل which precedes it, imports transition from one state to another, whilst the auxiliary, *to be,* which is also a substantive verb, generally denotes mere existence.

Infinitive (مِصدَر) شْوَلُ *To be* or *become.* Mas. and Fem.

اِسِم لیاقَت *The Noun of Fitness.*

دَ شْوَلُ دَ شوْو *of* or *for, being* or *becoming.*

اِسمِ فاعِل *Active Participle.*

S.

M. شَوُونِي or شَوُونکي } *the becomer.*
F. شَوُونِ or شَوُونکِ }

P.

M. and F. شَوُونکِي or شَوُونِي *the becomers.*

اِسمِ مَفعُول *Passive Participle.*

S.

M. and F. شَوَلي or شَوي شَوَلِ or شِو *become.*

P.

M. and F. شَوِي or شَوَلِي *become.*

صیغهٔ حال *Present Tense.*

S.	P.
شم *I become.*	شُو *we become.*
شي *thou becometh.*	شْي *you become.*
هَغه شِي *he, she, it becomes.*	هُغو شِي *they become.*

EXAMPLE.

که هر څو په صَبر زړه ټولَوُم نه شِي بي اِختیاره لَکَ موُم وِیلِي پنار شَم

"*Notwithstanding I endeavour to calm my heart* IT *is not soothed;*

Spontaneously I BECOME *melted like wax before the fire.*" Abd-ur-Rahmán.

ماضِي اِستِمرار *Imperfect Tense.*

S.

شْوَلَم or به شْوَم or شوَم *I was becoming.*

شوَلي or به شْوي or شْوي *thou wast becoming.*

شوَلَ or به شه or هَغه شه *he or it, was becoming.*

شْوَله or به شْوه or هَغه شْوه *she was becoming.*

P.

شْوَلُو or به شْوُ or شْووُ *we were becoming.*

شْوَلِيْ or به شْويْ or شْويْ *you were becoming.*

شْوَل or به شْوُ or هغوشُو *they* (M.) *were becoming.*

شْوَلِ or به شوِ or هغو شْوِ *they* (F.) *were becoming.*

EXAMPLE.

چه دَ سَرَور له اَصحابَ نمُونځ په جماعَت چرِ قضا شه اوه ورځِ به عالَم عُذر خواهِي ور تَ کُوَل تَکبِير اوُلي چه به قضا شه درِ ورځِ به عالَم عُذر خواهِي ور تَ کوَل

"*When any one of the companions of the Prophet* USED *to omit* TO BE *present with the congregation for divine worship, the people condoled with him for a period of seven days; and if* HE USED *to fail* TO BE *present at the first Takbír (the commencement of the service) the people condoled with him for three days.*" Fawá'íd-ush-Sharrí'æa.

ماضِي مطلَق *Past Tense.*

S.

شوَلَم or وُ شوَلَم - شوَم - وُ شوَم *I became.*

شوَلي or وُ شوَلي - شوي - وُ شوي *thou becamest.*

شوَلَ or وُ شوَلَ - شه - وُ شه *he or it became.*

شوَله or وُ شوَله - شوه - وُ شوه *she became.*

P.

شوَلوُ or وُ شوَلوُ - شوُو - وُ شوُو *we became.*

شوَلي or وُ شوَلي - شوي - وُ شوي *you became.*

شوَل or وُ شوَل - شوُ - وُ شوُ *they* (M.) *became.*

شوَلِ or وُ شوَلِ - شوِ - وُ شوِ *they* (F.) *became.*

EXAMPLES.

چه مَشغوُل دَ ستا دَ مخ په خال وْ خَط شْوَم

مَشغوُلا را خخه پاتي دَ کتاب شْوه

"*Since* I BECAME *dedicated to thy mole and ringlets, my employment with the book* BECAME *entirely relinquished.*" Abd-ul-Hamíd.

دوَيَم زده کړه چه وُجوُد دَ حق دانا دي هرڅه وُ شوُو يا به شيِنَ له

کُل زره حَبَ آگاه دي چه هيڅ خبرِ نه نوي نوي زده کوَي نه وَهيروَيِنَ

"*Secondly:—know thou that the Almighty is all-wise, and knoweth all things that have* HAPPENED *or will happen. He is cognizant of every jot and tittle, every atom and iota, for he learneth nothing new, and he forgetteth nothing.*" Makhzan Afghání.

ماضِي قَرِيب *Perfect Tense.*

S.

شَوي يَم *I have become.*

شَوي ئي *thou hast become.*

(F.) شَوِ دَه or شَوي دي *he, she, it has become.*

P.

شَوي يُو *we have become.*

شَوي يي *you have become.*

شَوي دي *they have become.*

EXAMPLES.

ولي هَسي شوَي ئي غم څما دِله عُمر هَوا غندِ څليږِي دَريغ دَريغ

"Why HAS *the sorrow of my heart* BECOME *thus?*

Life passeth away like the wind, alas! alas! Ahmed Sháh, Abdálí.

حضرَت هَسي وَرته وُ وِ چه په اوه لكه نيكِي حساب شَوِ دَ حَرم يوه نيكِي دَه

*"The Prophet said thus unto him, One good work performed at Haram,** HAS BEEN *accounted equal to seven hundred thousand performed at any other place."* Fawá'íd-ush-Sharrí'æa.

ماضِي بَعِيد *Pluperfect Tense.*

S.

شَوِي وُم *I had become.*

شَوِي وِي *thou hadst become.*

(F.) شَوِي وُه *or* شَوِي وَه *he, she, it had become.*

P.

شَوِي وُو *we had become.*

شَوِي وِي *you had become.*

(F.) شَوِي وُو *or* شَوِ وِ *they had become.*

EXAMPLE.

يار په خلوت كښ وُه له ما سره جوړ شَوِي
زمه مي ږيږدِي له رقيبَ دل خرابَ

"In retirement my love HAD BECOME *pleased with me,*

"But my heart palpitates through fear of the hard-hearted guardian."

Ahmed Sháh, Abdálí.

* Haram, the sacred plain of Mecca, with the sanctuary.

اَمرِ حاضِر 1st Future Tense.

S.

وُشَم or شَم *I should become.*

وُ شي or شي *thou shouldst become.*

هَغه دِ شِي or دِ وُشِي *he, she, it should become.*

P.

شُو or وُشُو *we should become.*

شئ or وُشئ *you should become.*

هُغو دِ شِي or دِ وُشِي *they should become.*

EXAMPLE.

که منصُور غُندِ پدارؤ په سَنګسار شَم نشته دا چه ستا له مِيني توبه ګار شَم

"SHOULD I BE *raised to the gibbet like Mansúr; or be stoned to death;*
It is not this, that SHOULD *make me forswear thy love and affection.*"
Abd-ul-Hamíd.

مُستَقبَل 2nd Future Tense.

S.

وُبه شَم or زه به وُشَم *I will become.*

وُبه شي or ته به وُشي *thou wilt become.*

وُبه شِي or هَغه به وُشِي *he, she, it will become.*

P.

وُبه شُو or مُنګه به وُشُو *we will become.*

وُبه شئ or تاسُ به وُشئ *you will become.*

وُبه شِي or هغو به وُشي *they will become.*

EXAMPLES.

څه له کا ن حُسن لاف صاحب جَمال
خوُن به وُشي اَنگُشت نمايي لکَ هِلال

"Wherefore doth the possessor of beauty boast of good looks?
THEY WILL BECOME *celebrated of their own accord like the new moon."*
Abd-ul-Hamíd.

مور به نه شي هيڅ سَړي بي قناعَت
که ئي خوُنه وي په سيم وْ په زَر ډَک

"No man WILL BECOME *satiated without contentment,*
Even though his house be full of silver and gold." Abd-ur-Rahmán.

مُضارِع *Subjunctive or Aorist Tense.*

S.

شَم *or* وُشَم *I may shall, will, etc. become.*
شي *or* وُشي *thou mayest, etc. become.*
شِي *or* هَغه وُشي *he, she, it may, etc. become.*

P.

شو *or* وُشُو *we may shall, will, etc. become.*
شئ *or* وُشئ *you may, etc. become.*
شِي *or* هُغو وُشي *they may, etc. become.*

EXAMPLES.

يوْ بادشاه لره يوْ مِهم را پيش شه وُئي وَيَل که اَنجام ن دِ کار څما ن زړه په
مُراد وُشي دا قدر درهَمُونه زاهدانو لره به ورکړم

"A certain king had a difficult matter to perform. He said, if this SHOULD TURN OUT *according to my wishes, I will give so many dirhams to devotees and holy men."* Translation of the Gúlistán.

د لیوانو زوی ذات لیوه شي که دي لوي د سړي په لیمه شي

"The offspring of wolves WILL *still* BE *wolves,*

Even though they MAY BE *grand and powerful in the sight of men."*

Translation of the Gúlistán.

شرطیه *Conditional or Optative Tense.*

S.	P.
که زه شوای *If I became.*	که مونږ شوای *If we became.*
که ته شوای *If thou became.*	که تاسُ شوای *If you became.*
که هغه شوای *If he, she, it, became.*	که هغو شوای *If they became.*

EXAMPLE.

ای رحمان د خدای نوم به چا وا نه خست

که د خدای چار په پلار شوای یا په ورور

"No one, oh Rahmán! would take the name of the Almighty,

If his works BECAME *accomplished by either father or brother."*

Abd-ur-Rahmán.

ماضي شرطیه *Past Conditional Tense.**

S.

M. and F. که زه شوی *or* شوے وی *If I had become.*

که ته شوی *or* شوے وی *If thou hadst become.*

که هغه شوی *or* شوے وی *If he, she, it had become.*

* This tense with a conditional conjunction or adverb of wishing, is similar in meaning to that which follows. It has also a continuative sense as in Persian, and also a potential meaning as in the example given here.

P.

M. and F. كه مُنګا شَوِي وِي *If we had become.*

كه تاسُ شَوِي وِي *If you had become.*

كه هُغو شَوِي وِي *If they had become.*

EXAMPLE.

اول مه وِي مَيَن شَوِي چه مَيَن شوَم

اوس دا پيښه هَر چه شوه نه په خَوښ

"Alas that I HAD *not* BECOME *enamoured when I fell in love! Now it is before me; but whatever has happened was not of my own free will."* Abd-ul-Hamíd.

ماضِي تَشكِيك *The Past Future Tense.**

S.

شَوِي به يَم *I shall or will have become.*

شَوِي به ئِي *thou shalt or wilt have become.*

هَغه شَوِي به وِي *he, she, it, shall or will have become.*

P.

شَوِي به يُو *we shall or will have become.*

شَوِي به يِئ *you shall or will have become.*

هُغو شَوِي به وِي *they shall or will have become.*

EXAMPLES.

بائِي هَنَر څما سَبَب دَ ناكار تِيا دَ هَغه به شَوِي وِي چه كَرَندِي آس

لره كَرَن توب ئِي سَبَب دَ ستوعانِئ شِي

* Also called the Doubtful Past Tense.

"Perhaps my cleverness MAY HAVE BEEN *the cause of his aversion since the swiftness of the swift horse becometh the cause of his fatigue."*
Æ'yár Dánish.

The به of this tense is sometimes omitted as in the following example

آب و تاب د نا سره مُهر وي خو هُمبره

خُو نظر پري شوي نه وي د مراف

"The lustre and polish of the false muhar may doubtless continue,
Until the glance of the money-changer SHALL *not* HAVE FALLEN *on it."*
Abd-ur-Rahmán.

امر *Imperative Mood.*

S.

شه *or* وُ شه *become thou.*

هغه دِ وُشي *or* دِ شي *let him, her, it become.*

P.

شيْ *or* وُشيْ *become you.*

هغو دِ وُشي *or* دِ شي *let them become.*

EXAMPLE.

که پتوره تاريکي کښې رَنړا غواړي نَندارچي د يار د زلف و د رخسار شه

"In the blackest darkness if thou desirest light,
BECOME *a spectator of the curls and countenance of the beloved."*
Abd-ul-Hamíd.

The prefixed وُ of this mood, like the ب of the Persian imperative is often omitted as redundant, as in the example above given.

Transitive and Intransitive Verbs, اَفعالِ لازِمي و مُتَعَدّي

The Infinitive مَصدَر *(masdar).*

144. All infinitives in the Pushto language end in ل, يدَل* *or* وُل: as شارَبَل *to churn,* کَډيدَل *to mix,* آرويدَل *to hear,* ډکيدَل *to fill,* تَوْدَول *to make hot,* etc.

Verbs which merely take ل in forming the infinitive, are both transitive and intransitive; those which take يدَل are without exception intransitives, though not very numerous; and those ending in وُل are all transitives.

The infinitive of verbs is also used as the حاصِلِ مَصدَر *(hásil-i-masdar)* or verbal noun, as in the following extracts.

لَکَ ګُل څو خپه کيږي بوي لا پسي زيانيږي

هَسي رَنګ لا غَلَبه شي په زغمَل دَ مينې دوک

"Like the rose, as much as thou concealest it, so much its perfume increaseth:

In the same manner, the anguish of love FROM ENDURANCE, *becometh overpowering."* Abd-ul-Hamíd.

* The يد of some verbs are radical letters, and therefore should not be confounded with the يدَل of some intransitives; as for example آرويدَل *to hear,* in which the ل only is the sign of the infinitive, and واوريدَ its past tense, or root of the verb. Again in پوښتيدَل *to ask,* in which وُپښتيدَ is the past tense, whilst the sign of the infinitive in ډکيدَل *to fill,* is يدَل and ډک شه the past tense. Again in ماتيدَل *to break, or become broken,* the past tense is مات شه.

پادشاه لره وَيَل. دَ هَغه ډير غوره راغلَل اُو شپي و هَغه خاي ته وُرَغي

"This SPEECH *was exceedingly acceptable to the king, and that night he came to his house."* Gúlistán.

اول زړه زَهيرُول مينه په يار څه بيا له مِيني خارَوَتَل په لَږ چار څه

"In the first place, what use is it TO PAIN *the heart with love?*

Again, of what advantage is it TO TURN BACK *from it at a slight obstacle?* Abd-ur-Rahmán.

145. There are in the Pushto language no less than thirty-seven classes of verbs, the whole of which vary in some way or other in the formation of the different inflexions.*

Of this number thirteen are intransitive, and twenty-five transitive.

Five of the thirteen classes of intransitives are imperfect; and of the transitives nineteen classes contain perfect and imperfect verbs; and the remaining classes are entirely imperfect.

INTRANSITIVES.

Class 1st.

146. Changes the last radical letter after dropping the ل of the infinitive for another letter in the present tenses and the imperative mood, but retains it in the past tenses and the past participle; as پوهيدَل *to know*; اَلوَتَل *to fly*; نَښتَل *to be entrapped*; لُويدَل *to fall.*

* There appear to be two eras, if I may so term it, in the Pushto language. The first of words which are evidently pure Afghánián, and probably those used by the Afghánah, when they first settled in their present country. The second, when Arabic, Persian, and Sanscrit became engrafted on the original stock. This is particularly apparent with regard to the conjugations of the verbs.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوهيدَل	پوهيږِي	وُپوهيږِي	وُپوهيږه	پوهيدَ	وُپوهيدَ	پوهيدَلي
اَلوَتَل	اَلوُزِي	والوُزِي	والوُزه	اَلوُتَ	والوُتَ	اَلوَتَلي
نښَتل	نښَلِي	وُنښَلِي	وُنښَله	نښَتَ	وُنښَتَ	نښَتِي
لوْيدَل	لوْيَكِي	وُلوْيَكِي	وُلوْيَكه	لوْيدَ	وُلوْيدَ	لوْيدَلي

Class 2nd.

147. Rejects the two last radical letters in the present and future tenses and the imperative mood, and retains them in the past tenses and past participle; as زغَليدَل *to run*, څاڅيدَل *to leak* or *drop*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغَليدَل	زغَلِي	وُزغَلِي	وُزغَله	زغَليدَ	وزغَليد	زغَليدَلي
څاڅيدَل	څاڅِي	وُڅاڅِي	وُڅاڅه	څاڅيدَ	وُڅاڅيدَ	څاڅيدَلي

Class 3rd.

148. Rejects the sign of the infinitive and the three last radical letters in the present and future tenses and imperative, but retains them in the past tenses and past participle; as کښيناسْتَل *to sit*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښيناسْتَل	کښينِي	کښينِي	کښينه	کښيناست	کښيناست	کښيناستي

Class 4th.

149. Drops the last radical letter and loses the long vowel by elision, in the present, future, and imperative, and retains it in the past; as چاودل *to split*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
چاودَل	چَوِي	وُچَوِي	وُچَوه	چاود	وُچاود	چاودي

Class 5th.

150. Changes the last radical letter for two others in the present, future, and imperative, similar to Class 19 of transitives; and merely rejects the ل of the infinitive for the past; as خَتَل *to ascend.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَتَل	خيرِي	وُخيرِي	وُخيرِه	خوت	وُخوت	خَتَلي

Class 6th.

151. Merely rejects the ل of the infinitive throughout, without altering the letters; as مړَل *to die.** The past participle is shortened. In the Aorist and imperative the ړ of this verb is changed to ر.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مړَل	مرِي	وُمرِي	وُمرِه	مَړ	وُمَړ	مَړ

Class 7th.

152. The verbs of this class take a letter after the last radical letter in the present, future, and imperative, and reject both of them in the past; as سوَل *to burn.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سوَل	سَوزِي	وُسوَزِي	وُسوَزه	سه	وُسه	سَوي

* This, as well as many other verbs, often retains the ل of the infinitive in all the inflexions, merely affixing, inserting, or prefixing the necessary pronouns and particles to form the various tenses. The past participle may be considered an adjective.

Class 8th.

153. The verbs of this and the following classes of the intransitives are imperfect. They change the last radical letter for another, like Class 1st, in the present tense, and retain it in the imperfect and the past. The auxiliary شوَل *to become,* is required in forming the other tenses of the verb with which the shortened past participle is used; as ماتيدَل *to break,* پاتيدَل *to remain,* &c.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ماتيدَل	ماتيکِي	مات شِي	مات شه	ماتيدَ	مات شه	مات

Class 9th.

154. The infinitive زغاښتَل or زغاستَل *to run,* which is a specimen of this class of verbs, has no present, aorist, future, or imperfect tense; but the past tense and past participle are formed in the same manner as those of other verbs, by merely rejecting the ل of the infinitive, and affixing and prefixing the different pronouns and particles.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغاښتَل	زغَلِي	وُ زغَلِي	وُ زغَله	زغاښت	وُ زغاښت	زغاښتي

Class 10th.

155. This class, of which درُومَل *to go* is an example, is similar to Class 6th, as far as it goes; but it is just the reverse of the preceding, having a present, future, and imperative, but no past tenses or past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
درُومَل	درُومِي	وُ درُومِي	وُ درُومه	ته	لاړ	تَلَي or تلَلي

Class 11*th.*

156. لاړل *to go* or *depart,* is another of the imperfect verbs. It has merely an infinitive mood, and a past tense. By using the aorist and imperfect of the auxiliary شول *to become* with its past tense, the aorist and imperative are formed. The other tenses are wanting.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
لاړل	ځي	لاړ شي	لاړ شه	ته	لاړ	تللي *or* تلي

Class 12*th.*

157. تلل *to go,* is the only verb of this class, and has only an infinitive, and an imperfect tense, formed by rejecting the ل of the infinitive; as تله, or by rejecting the radical ل as ته. The pronouns را, در and ور are also used with it. It has a regular past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تلل	ځي	لاړ شي	ځه	ته	لاړ	تللي *or* تلي

Class 13*th.*

158. راغلل *to come,* the only verb of this class, is similar to the preceding. The pure infinitive is doubtless غلل, to which the pronouns referred to in the former class have been added, but without them it conveys no meaning. It differs from the preceding in as much as it adds را to the imperfect of تلل to form its own imperfect tense, and has a regular past. In other respects it is similar.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
راغلل	راځي	راشي	راشه	راته	راغي	راغلي

The whole of these imperfect verbs use the tenses of others to supply the want of their own, as will be seen from the conjugations. The latter have a dash over them.

Transitive Verbs.

Class 1st.

159. The verbs of this class are the most numerous in the language. They reject the ل of the infinitive for the present, future, and imperative, and lengthen the first vowel from (ـَـ) to ا for the past tenses. The past participle is regular; as تړل *to bind,* وهل *to strike,* کرزول *to turn.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تړل	تړي	وتړي	وتړه	تاړه	وتاړه	تړلي
وهل	وهي	ووهي	ووهه	واهه	ووواهه	وهلي
کرزول	کرزوي	وکرزوي	وکرزوه	کرزاوه	وکرزاوه	کرزولي

Class 2nd.

160. The verbs of this class are also very numerous, but are very irregular. In forming the present tense and imperative mood they reject the ل of the infinitive, and sometimes form the latter by affixing the imperative of کړل *to do* to the shortened past participle. The aorist, future, and past tenses are alone formed by the aid of the shortened past participle prefixed to the same tenses of کړل *to do,* respectively. The middle vowel of the root is lengthened from (ـَـ) to ا for the imperfect tense; as خښول *to bury.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خښول	خښوي	خښ کړي	وخښوه	خښاوه	خښ کړ	خښ کړي

Class 3rd.

161. Changes the two last radical letters of the root for two others in the present, future, and imperative; as نبت for ار in غوښتل *to*

desire; ست for ند in آغوستَل *to clothe;* ښت for نړ in سکَښتَل *to clip;* ښو for ږد or ګد in پریښُوَل *to abandon,* etc.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
غوښتَل	غواړِي	وُ غواړِي	وُ غواړه	غوښت	وُغوښت	غوښتَلي
آغوستَل	آغوندِي	واغوندِي	واغونده	آغوست	واغوست	آغوستَلي
سکَښتَل	سکَنړِي	وُسکَنړِي	وُ سکَنړه	سکَښت	وُسکَښت	سکښتَلي

Class 4th.

162. The verbs of this class, after dropping the ل of the infinitive, reject the two last radical letters for another letter, in the present, future, and imperative; as ند for م in موندَل *to find;* ست for ل in لَوستَل *to read,* and آخِستَل *to seize;* and retain them in the past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مُوندَل	مُومِي	وُ مُومِي	وُ مُومه	مُوند	وُ مُوند	مُوندَلي
لوَستَل	لَولِي	وُ لَولِي	وُ لَوله	لوسَت	وُ لوسَت	لَوستَلي

Class 5th.

163. These verbs do not take the prefixed وُ and form all the tenses and the imperative by the mere rejection of the ل of the infinitive, the present tenses taking the affixed, and the past the prefixed pronouns; as بایلَل *to lose at play.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بایلَل	بایلِي	بایلِي	بایله	بایله	بایله or بایلو	بایلَلي

Class 6th.

164. Lengthens the first vowel from (ـَـ) into ا in all the inflexions except the past participle; as وَیل *to speak.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَيل	وائِي	وُوائِي	وُ وايه	ايه	وُوايه	وَيلي

Class 7th.

165. Lengthens the first syllable in all the inflexions in the same manner as the preceding, but with this exception, that it changes (ـــَـــ) into و for the present and future tenses and the imperative mood, and (ـــَـــ) into ا for the past; as بَلَل *to call.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بَلَل	بولِي	وُبولِي	وُ بوله	باله	وُ باله	بَلَلي

Class 8th.

166. After dropping the ل of the infinitive, changes the last radical letter for another in the present, future, and imperative; as ل for ن in وَرِلَل or وَجَلَل *to kill.* The radical letter is retained in the past tenses, and the first vowel lengthened from (ـــَـــ) to ا.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَرِلَل	وَرِنِي	وُوَرِنِي	وُ وَرِنه	وارِ	وُ وارِ	وَرِلي

Class 9th.

167. The verbs of this class are irregular as are all infinitives ending in ت which reject the prefixed وُ the sign of the past tense. They change the last radical letter for another in the present, future, and imperative; as ت for څ in پرانَتَل *to unloose;* but retain it in the past. By rejecting the prefixed وُ there is no difference between the past and the imperfect in the mode of writing. See page 130 Para. 216.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پرانَتَل	پرانَڅِي	پرانَڅِي	پرانَڅه	پرانَت	پرانَت	پرانَتي

Class 10*th.*

168. After dropping the sign of the infinitive, rejects the three last letters of the root for another in the formation of the present, future, and imperative, and retains them in the past tenses; as, وِيشتَل *to discharge.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وِيشتَل	وُلِي	وُ وُلِي	وُ وُله	وِيشت	وُ وِيشت	وِيشتَلي

Class 11*th.*

169. The verbs of this class reject the two last radical letters in the present, and imperative, but retain them in the past and past participle; as پوښتيدَل *to ask;* پيرۏدَل *to purchase;* آرويدَل *to hear.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوښتيدَل	پوښتِي	وُ پوښتِي	وُ پوښته	پوښتيد	وُ پوښتيدَ	پوښتيدَلي
پيرۏدَل	پيرِي	وُ پيرِي	وُ پيرِه	پيرۏدَ	وُ پيرۏدَ	پيرۏدَلي
آرويدَل	آروِي	وارويِ	وارِه	آرويدَ	وارويدَ	آرويدَلي

Class 12*th.*

170. Rejects the last radical letter of the root for the present, future, and imperative, but retains it in the past. The middle vowel is also lengthened from (ـَـ) to ا for the past tenses: the past participle is regular; as پيژَندَل *to know.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پيژَندَل	پيژَنِي	وُپيژَنِي	وُ پيژَنه	پيژانَد	وُپيژاندَ	پيژَندَلي

Class 13*th.*

171. Lengthens the first vowel from (ـَـ) to ا for the present, future, and imperative, and uses the simple infinitive of the verb for all

the inflexions of the imperfect tense, and also for the past, with the prefixed وُ in all three persons, singular and plural; as خَنْدَل *to laugh.* The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَنْدَل	خاندي	وُخاندِي	وُخانده	خَنْدَل	وُخَنْدَل	خَنْدَلي

Class 14*th.*

172. The verbs of this class exchange the last radical letter for another in the present, future, and imperative; as بِ into رِ in مَبَل *to rub,* and retain it in the past.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مَبَل	مَرِي	وُمَرِي	وُمَرَه	مَبَسَ	وُمَبَسَ	مَبَلي

Class 15*th.*

173. The verbs of this and the following classes are all imperfect.

The infinitive يِبَل *to place,* is an example of this class. It has no present, future, or imperative, but the imperfect tense is regularly formed. It is generally used with the two following infinitives which are of the same meaning and have no past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
يِبَل	بِدِي	بِدِي	بِدَه	يِبِس	كِبِو	يِبِي

Class 16*th.*

174. كِبِوَل *to place* is a specimen of this class. It has but one tense, which is used both for the imperfect and the past. كِيرِدَل, which again has no past tenses or past participle, is used with it to supply the tenses which the former infinitive requires.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كِبِوَل	كِيرِدِي	كِيرِدِي	كِيرِدَه	كِبِو	كِبِو	يِبِي

Class 17*th.*

175. ږدَل *to place,* the example of this class, has no past tenses or past participle, and as before mentioned, is used to supply the wants of يېښَل which has no present, future, or imperative. The present tense is formed by merely rejecting the ل of the infinitive, and affixing the necessary pronouns. The imperative is formed in the same manner, but the past tenses are taken from کېښوَل and the past participle from يېښَل

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ږدَل	ږدِي	ږدِي	ږده	کېښو	کېښو	يېښي

Class 18*th.*

176. وُړَل *to take,* or *carry,* which is an example, and about the only one of this class, is merely imperfect as regards the aorist and future tenses, which are taken from يوسَل when required. The imperative is formed by merely rejecting the ل of the infinitive, and the present by affixing the necessary pronouns. The past is formed by prefixing يو to the root, which is obtained probably from يوړَل an infinitive nearly obsolete.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وُړَل	وُړِي	يوسِي	وُړه	وُړ	يووَړ	وُړي

Class 19*th.*

177. بيُول *to take* or *bear away,* and آښَل *to knead,* are specimens of this class. They change the last radical letter for two others in the present tenses, and imperative mood, and retain it in the imperfect: the other tenses are wanting, but the past participle is regular.

18012

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بيوُل	بيائِي	بوڅِي	بيايه	بيوُه	بوت	بيوُلي
آښَل	آغَكِي	واغَكِي	واغَكه	آښه	وانښه	آښَلي

Class 20th.

178. The infinitives of this class reject the ل of the infinitive in the present tenses and imperative mood, and lengthen the short vowel preceding the last characteristic letter from (ـَـ) to ا for the past. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښينَوُل	کښينَوِي	کښينَوِي	کښينَوه	کښيناوُ	کښيناوُ	کښينَوُلي

Class 21st.

179. These infinitives are the most regular in the language, merely rejecting the ل of the infinitive, and affixing the different pronouns for the present tense, taking the root for the imperfect, and prefixing وُ to it for the past; as ساتَل *to nourish,* پيايَل *to graze.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ساتَل	ساتِي	وُ ساتِي	وُ ساته	ساته	وُ ساته	ساتَلي

Class 22nd.

180. Rejects the last radical letter, and the sign of the infinitive for the present and imperative, and retains it in the past. The past participle is regular; as نغړَدَل *to swallow,* سپړَدَل *to undo,* or *unravel.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
نغړَدَل	نغړَي	وُنغړَي	وُنغړَه	نغړَد	وُنغړَد	نغړَدي

Class 23rd.

181. This infinitive is used both as a transitive and intransitive.

The sign of the infinitive is dropped and an extra letter taken for the present tenses and imperative. The past tenses reject the extra letter, and are regular in their formation.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَول	سوَزِي	وُسوَزِي	وُسوَزَه	سوَم	وُسوَم	سَوي

Class 24th.

182. This infinitive is exceedingly irregular in the formation of the different tenses. The most regular form of the present is obtained by rejecting the ل and the last radical letter (of which there are but two) for the masculine singular. It is also written کا and کانِد for the third person, but the radical letter lost in the third, is retained in the first and second. The past tenses are also irregular and there is no change in termination for gender.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کَوُل	کَوِي	وُکِي	کَوَه	کاوُ	وُکه	کَوِي

THE PARTICIPLES اسمايِ حاليه ومَفعوُل

183. Pushto verbs admit of inflexion to form the participles, which may be termed imperfect or present, and perfect or past, as they notify whether the action of the verb be unfinished or complete.

These participles partake of the properties of the verb, the adjective, and the noun; and are intransitive or transitive according to the verbs from which they are derived.

The participles of intransitive and transitive verbs are formed according to the same rules.

184. The present or imperfect participle is formed from the infinitive in six different ways. First by dropping the ل of the infinitive, and

adding ن for the masculine, and نه for the feminine; as جاروَتَل *to turn away;* جاروَتَنه *turning away;* کَتَل *to see, to behold;* کَتَنه *seeing;* زغاښتَل *to run;* زغاښتَن *running;* لوسَتَل *to read;* لوَستَن *or* لُوستَنه *reading.*

The following are examples.

بیارته نه کیږي عاشق په هیڅ یوْشانَ
که ئي کور به شي تاراج یا خانومانَ
که څوک وَر که سَلطَنَت دَ این و آنه
وا به نَخلِي مَحبُوبا ده ډیره ګرانه
نه جاروُوزِي جاروَتَنه دَ نادان دي

The lover is not to be separated in any way whatsoever from the beloved,

Whether his dwelling be sacked and pillaged, or filled with wealth and goods period.

Though one would give him the sovereignty of this world and the next,

He would not accept it, for the beloved one is of great price:

Nevertheless he turneth not away, for TURNING BACK *is the act of a fool."* Kásím Alí, Afrídí.

بَل لُوَستَن پر تا واجِب دي پَوُړنښي دواړه رَکعَت اوْ که لُوَلِ په وَرستِي
کښِ وُړښي پریږدِ خالِي نه ئي له پسَاتَ

"*Again* REPEATING *is incumbent on thee in both of the first genuflexions; and shouldest thou repeat in the last, and neglect the first, thou art not devoid of sin."* Makhzan Afghání.

185. The second form is obtained by dropping the ل of the infinitive and replacing it with (ـــَـــ) or ه both for the masculine and ه feminine; as ناستَل *to sit,* ناستَ or ناسته *sitting;* وُلَل *to wash,* وُلَ or وُله *washing.*

The following are examples.

چه څوک حاضِر شي په مَسجد کښي په هَر ګام به دوه لَس نيکي کشي شي هَم په تلَه هَم په راتلَه

"*Whoever becometh present in a place of worship, for each footstep both in* COMING *and in* GOING, *twelve good actions will be written.*" Fawáíd-ush-Sharrí'æa.

اوَل مَخ وُله په وُضو کښي فرض دي دَ وُچولي له سَر تر دَلاندِ څَنِ پورِ له يوه غوْږه تَر بله هَغه سپين څاي چه دَ غوږِ اوْ دَ مَخ ترميان دي وُله دَ هَغه فرض دي

"*First* WASHING *the face from the top of the forehead as far down as the bottom of the chin, is a precept in ablution; also washing that clear space which is between the ears and the cheek, is a duty.* Fawá'íd-ush-Sharrí'æa.

لَسم پيرانده دَ مُحَمَّد فرض دي پَر دا رَنګ چه رَسُول دَ خداي دي چه مُوږ ايمان په دا راوَړي

"*Tenth* KNOWING *Muhammad is a divine command, in this manner, that he is the Prophet of God, on whom we have placed our faith.*" Fawá'íd-ush-Sharrí'æa.

هسي څان دي ستا دَ ناستي اي دلبره لَکه ناسته دَ شهباز په کوهستان کښي

"Thy mode of SITTING, *oh sweetheart, is like the* PERCHING *of the falcon on the mountain top."* Ahmed Sháh, Abdálí.

186. To form the third class, it is necessary to insert an ا before the final consonant of the root, which in this class is generally ت to which (ـــَـــ) or ه is affixed for the masculine and the feminine; as, الوَتل *to fly,* الواته *flying;* جاروَتَل *to change* or *turn round,* جارواته *changing* or *turning round;* وَتَل *to come out,* واته *coming out.*

EXAMPLES.

ته کوَر مَچ مَچي پَيوَه څير دي اَلواته ئي په بَل فير دي مَچ به دُرُومي
وکنده کي ته ن مَچي له خوږ دير طالبان سير دي

"Behold! the fly and the bee are of one species, but their mode of FLYING *is different, for the fly will fly to filthiness and impurity, whilst many seekers are satiated with the honey of the bee."* Makhzan Afghání.

ن هغه در ديوار خضر دَربان شه چه پري کيږي ستا واته ئَن وَته

"Let Khizr become the gatekeeper of those gates,*

Through which thy COMING IN *and* GOING OUT *may be."*† Abd-ul-Hamíd.

ستا له مُحَبَت جارواته څما دروغ دي ولي خاوِر نشي په دا لار بَشر څما

"My CHANGING *from thy love and affection is false indeed:*

Why should not my body become dust on this road?" Abd-ur-Rahmán.

* The name of a prophet who according to oriental tradition, was Wuzír to Kaikobad, king of Persia. He is said to have discovered and drank of the water of life, and that in consequence he will not die until the day of Judgment.

† واته and ئَن واته may be also translated—*exit* and *entrance.* See Chapter 7, On the derivation of words.

خانَ زه چه ستا ولورِ ته کاته کړم مَرګ راته ګړنګ دي دا صُورت
به وګړنګ ته پریواته کړم

"Alas! oh chief, when I look towards thee, death to me is an abyss, and this form I PRECIPITATE *into it."* Adam Khán, and Durkhání.

187. The fourth class is obtained by lengthening the vowel of the first letter from (ـَـ) to ا after cutting off the ل of the infinitive as usual, and affixing (ـَـ) or ه to the final consonant of the root; as, یَستَل *to draw forth,* or *eject,* یاستَ or یاسته *drawing forth,* or *ejecting;* جاریَستَل *to change, alter,* or *turn round,* جاریاستَ and جاریاسته *changing, altering, turning round.*

EXAMPLE.

پَر وَقت دَ سَلام په ښي اوْ په کینړ لوري مَخ جاریاستَ مُستَحب دِي

"At the time of making salutation (at prayer) TURNING *the head to the right side and the left is desirable."* Fawá'íd-ush-Sharrí'æa.

188. The present participles of this class are obtained from intransitive infinitives, formed from adjectives by dropping the یدَل, and adding وُن; as, ګډیدَل *to mix,* ګډوُن *mixing;* ډکیدَل *to fill,* ډکوُن *filling.* They may also be obtained from pure transitives having ل as the sign of the infinitive; thus, تَړَل *to bind,* تَړوُن *binding.* They can also be formed from the intransitives above referred to by merely rejecting the ل and adding the وُن; as ډکیدَل *to fill,* ډکیدون *filling.* Both forms are rare, the former particularly so.

له اغیار سره ګډوُن دي دَ یار هَسي لَکَ څوک کا سره ګډ پَاکو ناپاک

"The ASSOCIATING *(mixing) of the beloved with a rival is,*
As if a person were to mix together purity and defilement." Abd-ul-Hamíd.

189. The sixth class, which consists of transitive and casual verbs, is formed by dropping the ل of the infinitive and inserting ا before the final letter of the root, to which نَ or نه is affixed; as, ماتُول *to break* or *rend*, ماتاؤنَ *breaking or rending*; ښکُلَوُل *to kiss*, ښکُلاؤنَ *kissing*.

EXAMPLE.

يوه ورَځ په صَحرا سپي وُلِيد مَجنون
ترِ قُربان شه هَزار څله کُونا کُونَ
رَنګا رَنګ ئي ښکُلاوُه په دوؤ چشمانو
حق حيران ورَ ته خَلق شه په ښکُلاؤنَ

"*Majnún one day beheld a dog in the desert, and carressed him a thousand times.*

He kissed him on both eyes in various ways, and people became astonished with him for KISSING." Adam Khán and Durkhání.

190. The imperfect or present participle is both singular and plural, and with the exception of those of the fifth class, and a few infinitives similar to ناستَل of the second, which take (—َ) or ه for the masculine, and change ه into ي for the feminine in the oblique cases, are not capable of inflexion.

191. The masculine form of these participles may easily be mistaken for the feminine, and vice versâ, for as I have before remarked (—َ) and ه and (—ِ) and ي are written indiscriminately in this language, particularly in modern manuscripts.

192. The present participle is also used as a noun; thus اکواته signifies *flight* as well as *fleeing*; پريواته *falling*, also a *fall*; and پيرانده

knowledge as well as *knowing*: this will be more fully noticed under the head of حاصِل مَصدَر *hásil-i-masdar*, or Verbal Noun, which see.

THE PERFECT OR PAST PARTICIPLE اِسمِ مَفعُول.

193. The perfect or past participle denotes that the action of the verb is complete, and is obtained in three different ways both for transitives or intransitives.

194. The first method is by adding ي to the infinitive for the masculine, and (——) for the feminine singular; as, کیښُوَل *to place*, کیښُوَلي *placed*; لیدَل *to see*, لیدَلي *seen*; غُلَوُل *to cheat*, غُلَوُلِ *cheated*.

The following are examples.

چه دَ عشق له بَحرَ روغ سلامَت وُوزي زه ئي نَن کَنَړم له مورَ زیږیدَلي

"*Whoever emergeth in safety from the sea of love,*

I consider this very day BORN *of his mother.*" Abd-ur-Rahmán.

که یِوْ شَخص وبَل ته وائِي چه څمُوږ بابا آدمَ کَرباس وُودَلي هغه هَسي وَرته وائِي بارِ مُوږ جولا بَچه یُو که غَرَض ئي سپکاوي وِي کافر کیږِي

"*If one person sayeth to another that our father Adam* WOVE *linen, and he sayeth unto him, 'yes, and we are wearer's children,' and his (the latter's) intention be to lower the estimation of father Adam, he becometh a blasphemer.*" Fawá'íd-ush-Sharrí'æa.

Examples of the feminine singular, Intransitive and Transitive.

دوَیَم کروه وَرته ښکاره شه په دوزَخ کښي آتشِي طوْق ئي په غاړه پښِ تَړَلِ

"*A second assembly of people appeared to him in hell, each with a fiery collar round the neck, and foot* BOUND." Miæráj Námeh.

هِغي وِیشتَلِ شهزادي له ډیْره شوْقَ دا اَبیات ئي غزَل وِ په خپل زبان

"*That* WOUNDED *princess through excess of love,*

Was singing these verses in her own language." Saif-ul-Mulúk and Badrí Jamál.

The plural for both masculine and feminine is the same, and is formed by lengthening the ي of the masculine singular, by the addition of (ـــِـــ) as in the following extracts.

هیڅ خندا مي له دي خلق سره نشي ژړه وي مي هغه تللي تللي خلق

"I cannot laugh and make merry with the people of the world,

For those DEPARTED *ones make me weep and lament.*" Abd-ur-Rahmán.

دواړه سترګي ئي د یار په لور نیولي مبتلا ناست وُ د عشق په مي خمار

"With both eyes DRAWN TOWARDS *the path of the beloved,*

He was sitting distressed in the intoxication of the wine of love." Saif-ul-Mulúk.

195. The second form of this participle is obtained in a similar manner to the first, the only difference being that the ل of the infinitive is dropped and the ي or (ـــِـــ) affixed to the root for the masculine and feminine singular, and ي for both plurals as in the first class. They are sometimes formed from the same verbs and used indiscriminately; thus آغوستل *to be dressed,* آغوستلي or آغوستي *dressed;* ناسټل *to sit,* ناستلي or ناستي *seated;* اوُبنتل *to turn back,* اوُبنتي or اوبنتلي *turned back.*

EXAMPLES.

ته وُ خوره اي نیک خصلته اوْ کړه څوانه

چه غه اوُبنتي بخت ټول کړي وُ نه خوړ بي کُمانه

"Consume and enjoy, oh! thou of good disposition, and true man,

What that one of INVERTED *fortune collected together, but did not expend.*" Gúlistán.

آهُو چَشمُ وَړي زړه که هَر څو بولَم نه مَني لَکه آهُو بَلَل څما

"Notwithstand I summons back this stag-eyed CAPTURED *heart,*

Yet like the deer it heedeth not my calling." Abd-ul-Hamíd.

دا سَتيْ چه په اور سوَځِي مُراد ئي دا دي

چه په اور کښي سَوِ ښه يَم نه بي پَتَ

"This Suttee who consumeth herself, her intention is this—*

That BURNT *in the fire I am fortunate but not without honour."* Abd-ur-Rahmán.

په ظاهِر جامه فقير په خله بَخيل لَکَ نغَښتِ په اِيرو تازه سکرَوَټَ

"In outward dress a beggar, in words a niggard—

Like a bright spark of fire ENVELOPED *in dust and ashes."* Futtih Khán, Mírzá.

Examples of the plural masculine and feminine.

تمامي جَهان لَمَن را څخه نغاړي

سپين زړُوکِي آغوستِي تور کوْدي شوَم

"The whole world pluck away their vestments from near me:

I am become like a smoke-blackened pot though CLOTHED *in white garments."* Abd-ur-Rahmán.

بَل سَړي وَر ته ښکاره شه پَدوغَخ کښِ چه فرياد ئي له ږړا سره يَکسان کا

سَر تَپاي ئي دَ اور نَوري آغوستِي پَر عَذاب رَکو پَي هَر استخوان کا

"Another man appeared to him in hell who was alike weeping and wailing. CLOTHED *in garments of fire from head to foot, they tormented*

* Suttee—a woman who burns on her husband's funeral pyre.

his every vein and artery—every nerve and bone." Majmúæat-i-Kandahárí.

عاقبت به لَکَ تَش بادام خَجِل شِي
ډيرو دَ اِسلام جامي آغوستِي کافران دِي

"At the Last Day they (hypocrites) will like an empty almond become ashamed and confounded;

For many DRESSED OUT *in the garments of the True Faith are infidels and blasphemers."* Abd-ur-Rahmán.

دَ يار سترګي خمار دِي راآوُښتِي نَن پر يار دِي
جوړي ګولي دَ ګذار دِي ګوره دَ چا په ناتار دِي

"The eyes of the beloved are intoxicators, TURNED ROUND *upon the lover this day,*

They are ready prepared for striking; observe for whose spoil and plunder they are." Ahmed Sháh, Abdálí.

196. The third class of past participles is formed from the irregular and defective verbs, such as پريوَتَل *to fall,* ناستَل and کښيناستَل *to sit,* and those similar to وَلاړَل *to stand,* and وَرُستيدَل *to rot,* which have no regular past tense of their own, and require the past tense of the auxiliary of شوَل *to become,* to form it. They appear to have originally been adjectives from which infinitives have been formed, particularly those ending in يدَل. The terminations for the masculine and feminine are also different to the other participles.*

* Strictly speaking, the participles are not parts of the verb as they do not apply affirmation, but are merely adjectives, particularly the third form.

The masculine singular is formed by dropping the يدَل of the infinitive; as, ولاړيدَل *to stand,* وَلاړ *stood;* پريوَتَل *to fall,* پروت *fallen;* ناستَل *to sit,* ناست *seated;* وَررستيدَل *to rot,* وَروست *rotten.*

EXAMPLES.

وَږي تَږي پروت په خپُلي پوزيْ ښه ئي
نه په تخت دَ پاسه ناست دَ بَل کرَه

"*Hungry and thirsty on thy own mat* FALLEN *thou art well off, but not so* SEATED *on the dais in the house of another.*" Abd-ul-Hamíd.

پروت په وينو کښي لَټ پَټ ښه يَم په پَت کښي
نه دَ سرو زَرو په تَخت باندِ بي پَتَ

"FALLEN *over and over in red blood with fame, I am fortunate;*
But not so without honour, even seated on the throne of red gold."
Abd-ul-Hamíd.

اي څما دوه سترګو وداع وُکړيْ اي دَ لاسُ وَرغوَو اوْ دَ ووږو ليچو تاسوُ
هَمه رخصَت دَ يک دِګر را وُکړيْ په خوار عاجز پريوَتلي باند آخِر اي
دوُستانو ګُذَر وُکړيْ

"*Oh mine eyes, you should bid farewell! you, oh palms of my hands, and arms of my shoulders, too, should take leave of each other! You, oh my friends, should pass over (the grave) of this poor and humble* FALLEN *one.*" Gúlistán.

To form the feminine singular ه or (——) is affixed to the masculine.

EXAMPLES.

که دَ اوسَپنِ قلا ترَ څان چاپيرکړ خلاص به نشي دَ مَرګي خيمه پر هَر
غولي وُ لاړه

"Though thou environ thyself with a fortress of iron,

Thou wilt not escape from the tent of death ERECT *in every court."*

Futtih Khán, Mírzá.

ماتَ مْلا په مُشَقَت په مِحنَت بنه دَه نه حرام هَميانِي دَ چا تر مْلا

"A waist BROKEN *through the toil of industry and labour is good,*

But not a purse (of the money of unlawfulness) round a man's waist."

Abd-ur-Rahmán.

The plural masculine form of the third class of these past or perfect participles, is the same as the singular, but the feminine plural changes the ه and (ـَـ) of the singular into ي and (ـِـ) respectively.

The following are examples.

نَن په خپُل عُمر غرّه يوُ صباح به مو تير خَلق بولِينَ

"To-day we are proud of our existence. To-morrow the world will count us amongst the DEPARTED." Ahmed Sháh, Abdálí.

واړه مَشق دَ خوُنريزِي کړي دَر پوهيږم

دا چه ناست ئي پُټي سترګي لکه باز

"I know that thou merely practisest bloodshed and slaughter,

Seated in this manner like the falcon, with eyes VEILED." Abd-ul-Hamíd.

197. The past participles are capable of inflexion, and are subject to the same general laws as nouns, as in the following extracts.

که هَر څو په صَحرا سَر شوَم هَم په کَليو

بيا مي نموند هيڅ خَبَر دَ هغو تلَليو

"Notwithstanding I searched both in deserts and in hamlets,

I did not again obtain any information of those DEPARTED *ones."* Abd-ur-Rahman.

خبر نَیمَ چه په باب مي کښلِي څه دِي

زه رَحمٰن په اَندیښنه یم دَ دِ کښلیو

"I know not what is written on my account:

I Rahmán am in anxiety concerning these WRITTEN *things."* Abd-ur-Rahmán.

THE ACTOR OR NOUN OF ACTION اِسم فاعِل *ism fá'œil.*

198. The active participle, agent, or noun of action, denotes the performer of any action, and is an inflection of the verb as in Arabic and Persian. It is transitive or intransitive according to the verb from which it is derived, and is both singular and plural, masculine and feminine, and is capable of inflection in the same manner as nouns.

199. There are two methods of forming it—by dropping the ل of the infinitive and adding وُنکي or وُنِي for the masculine, and وُنکِۍ or وُنِ for the feminine singular, as in the following examples.

ضَرر نَفع نیکي بَدي له خدایه چه وَر کړُونکي دَ مُلکُونو اَخستُونکي دَ ملکُونو واړه خداي دي

"Detriment and advantage, good and evil, are from God, who is the GIVER *of kingdoms, and the* TAKER *of dominions—all is from God."* Fawá'íd-ush-Sharrí'æa.

زه به تلُونکي له دُنیا یَم هَسي تیز لَکه توپ چه خلاص کاندِ اَنکریز

"I shall be a DEPARTER *from this world, as rapidly as the English discharge a cannon."* Kásim Alí, Afrídí.

په هغه وَرځ هیڅ کار مَکوَه ته یا دَ ستا څوي یا دَ ستا لُور یا ستا مَرئي یا ویښځه یا دَ ستا چارپایي یا ستا په دَروازِ کښي اوسیدُونکي مُسافِر

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger A DWELLER *within thy gates."* Translation of the Pentateuch.*

دَ قیامَت ورَڅ هَم ده راتلُونِ شَک ئي مه کانړيْ یارانو څو هوْلونه بهِ
نازِل شِي څو هیبَت په آدمیانُ

"The day of judgment is also A COMER, *doubt this not, oh my friends! On that day, what terrors, and what fears will descend upon men!"* Fawá'íd-ush-Sharrí'æa.

په جامِع صَغیر کښي هَسي وائِي چه سُجده غم دَ شیطان دَه بَل پوره
کړُونِ دَ نُقصان دَه بَل رضا دَ پاک رَحمان دَه .

"In the Jámæ Saghir it is thus said—Prostration (in prayer) is the causer of grief and affliction to the devil, is also the CORRECTOR *of any error or inadvertency (in prayer), and moreover is the will of Almighty God."* Fawá'íd-ush-Sharrí'æa.

The plural form of this participle is both masculine and feminine. It is obtained by adding (—ِ) to the masculine singular; as لوَستُونِي or لوَستُونکي *a reader,* لوَستُونِي or لوَستُونکِي *readers.*

EXAMPLES.

وینَم واړه تلوُنِي هِیڅ څوک نه دِي پاتوشوُني یُون دي پدا لارِ هَم دَ
څوان هم دَ زاړه

"I perceive all are TRAVELLERS, *there are no* TARRIERS *behind:*
The journeying on this road is both for young and for old." Abd-ur-Rahmán.

* There is a good translation of a portion of the Pentateuch in Pushto, from which I have taken this example. The translator is unknown.

The following extract contains examples of the plural, both masculine and feminine.

پينځه څيزه ماتوونکي د نمانځه دي واړه عام دي اول خبر ماته ووئکي
د نمانځه دي په اوده وي که په وينه په قصد وي که په سهوه لږ وي
که ډير

"Five things are BREAKERS *of prayer, and all are common. First, words are* BREAKERS *of prayer, whether it may be in sleep or in waking moments, whether intentionally or inadvertently, whether few or many."* Fawá'íd-ush-Sharrí'æa.

THE NOUN OF FITNESS اِسم لِياقَت.

200. The noun of fitness is merely the infinitive in the genitive case; as,

دروازه چا وُه وَهله بي بي عايشي وِ چه څوک يې مه راځي دا وقت
د راتلو نه دي

"Some one knocked at the door, on which lady Æá'esha said—'who art thou? do not come in, for this is not a fit time FOR COMING.'" Fawá'íd-ush-Sharrí'æa.

چه بي وَقتَ ارمان که په وَقت اوده شي د هغو عالمُ ږيري د وُکښو دي

"They who lament out of season, slumber at the proper time—
The beards of those persons are only FIT TO BE PULLED." Abd-ur-Rahmán.

There is an active participle or noun of action of intransitive verbs, which is alone used as a noun of fitness.

The following is an example.

مه ضایع کوَه دَمُ دَوا په ما طبیبَ

نه یَم رَغیدُونی یَم دَ عشق له رَنځه مُړُونی

"Waste not uselessly on me thy breath and thy medicine, oh physician! For I am not ONE TO RECOVER, *but* ONE TO DIE *from the pangs of love."*

Abd-ul-Hamíd.

Of the Tenses صِیغ.

201. As there is considerable difference in the formation of the inflexions of the verbs intransitive and transitive, they will require to be separately explained.

According to the system of the Arabian grammarians, on which the grammatical rules of Pushto, as well as most other Muhammadan languages are based, verbs have properly but one conjugation, and two changes of tense—the preterite or simple past, and the aorist; the other tenses being formed by the help of several particles, and the auxiliary verbs, *to be, to become, to exist, etc.* already explained and illustrated.

With the exception of the infinitive, verbs have but two numbers—the singular and plural. There are also three persons as in other languages, but the third person precedes the second, and the second the first person.

Verbs are also divided into perfect and imperfect, regular and irregular; the latter and the imperfect verbs, being exceedingly numerous.

Much variation occurs in the formation of the different tenses of the last mentioned verbs, and there is also a change in termination for the feminine gender.

202. The following paradigm of a regular verb in the active and

passive voices, according to the Arabian system just referred to, will show the original tenses. The active participle denotes the agent, and the passive participle the object acted on,

Infinitive مَصدَر ـــ آخِستَل *to seize.*

صيغهٔ مَعرُوف Active Voice.

ماضِي *Past Tense.*

S.

Fem.	واخِستَله	Masc.	هَغه واخِست *he seized.*
„	واخِستَله	„	تا واخِست *thou seized.*
„	واخِستَله	„	ما واخِست *I seized.*

P.

Fem.	واخِستَله	Masc.	هغو واخِست *they seized.*
„	واخِستَله	„	تاسُ واخِست *you seized.*
„	واخِستَله	„	مُنځا واخِست *we seized.*

مُضارِع *Aorist Tense.*

S.

هَغه واخلي *he, she, it, may, shall, etc. seize.*

ته واخلي *thou mayest, etc. seize.*

زه واخلَم *I may, shall, etc. seize.*

P.

هُغو واخلي *they may, shall, etc. seize.*

تاسُ واخلِئ *you may, shall, etc. seize.*

مُنځا واخلُو *we may, shall, etc. seize.*

اَمر *Imperative.*

S.	P.
هغه دِ واخلي *let him, her, or it, seize.*	هُغو دِ واخلي *let them seize.*
ته *seize thou.* واخله	تاس واخلئ *seize you.*

اِسمِ فاعِل *Actor or Active Voice.*

	S.	P.
Masc.	آخِستونکي or آخِستونُني *seizing.*	آخِستُونکي *seizing.*
Fem.	آخِستونکِ or آخِستونِ *seizing.*	آخِستُونِي *seizing.*

صيغهٔ مجهُول Passive Voice.

ماضِي *Past Tense.*

S.

هَغه آخِستلي وُ شه or شه *he, or it was seized.*

هَغه آخِستَلِ وُ شوه or شوه *she was seized.*

ته آخِستَلي وُشوي or شوي *thou wast seized.*

زه آخِستَلي وُ شوَم or شوَم *I was seized.*

P.

هغو آخِستَلي وُ شوُ or شوُ *they were seized.*

هغو آخِستَلي وُ شوِ or شوِ *they* (F.) *were seized.*

تاسُ آخِستَلي وُشويْ or شوي *you were seized.*

مونږ آخِستَلي وُ شوُو or شوو *we were seized.*

مُضارِع *Aorist Tense.*

S.

هَغه آخِستَلي وُشي or شي *he, she, it may be seized.*

ته آخِستَلي وُشي or شي *thou mayest be seized.*

زه آخِستَلي وُ شَم or شَم *I may be seized.*

P.

هُغو آخستَلِي وُ شي or شي *they may be seized.*

تاسُ آخِستَلِي وُ شئ or شئ *you may be seized.*

مُنږ آخِستَلِي وُ شُوُو or شُو *we may be seized.*

اَمر *Imperative.*

S.

هَغه دِ آخِستَلي شي *let him, her, it be seized.*

ته آخِستَلي شه *be thou seized.*

P.

هغو دِ آخِستَلِي شي *let them be seized.*

تاسُ آخِستَلِي شئ *be you seized.*

اِسمِ مَفعُول *Past Participle or Object acted on.*

	S.		P.	
Masc.	آخِستَلي شَوي or آخِستَلي	seized.	آخِستَلِي or آخِستَلِي شَوي	seized.
Fem.	آخِستَلِ شَوِ or آخِستَلِ			

اَفعالِ لازِمي INTRANSITIVE VERBS.

ماضِي مُطلَق *The Past Tense.*

204. The past being antecedent to the present according to the oriental grammarians, must be first noticed.

The past tenses of intransitives are tolerably regular in comparison with transitives, still there are seven methods or rules regarding them which require some explanation.

1st. Most intransitives form the past tense by merely rejecting the ل of the infinitive and prefixing the particle وُ the peculiar sign of the past, but the وُ of this tense, like the ب of the past and imperfect of the Persian, is often omitted as redundant. The last radical letter is moveable, that is to say, it takes (ـــــ) or ـَ after the final letter; as پوهيدَل *to know*; وُ پوهيدَ *he knew*. From the third person, five other inflexions are formed, by the application of the affixed personal pronouns (ضمايرِ مُتّصله) which have been already described.

2nd. Are infinitives which form the past after the same manner as the preceding, but whose final characteristic letter is quiescent, as چاودَل *to split*, وُ چاود *it split*, زغابتَل *to run*, وُ زغابت *he ran*.

3rd. Some infinitives ending in a quiescent consonant, insert a و for the third person masculine singular, which is changed into ا for the plural, as خَتَل *to ascend*, وُ خوت *he ascended*. The other persons are regular, as وُ خَتَم *I ascended*.

4th. A few infinitives reject the last radical letter as well as the sign of the infinitive in the past; as سوَل *to burn*, وُ سه *it burnt*. This verb is both transitive and intransitive.

5th. Intransitives formed from adjectives or nouns by affixing يدَل reject it again in the past, and the past tense of the auxiliaries شوَل *or* كيدَل is required to complete it; as ماتيدَل *to break*, مات شه *it broke*.

6th. Some infinitives ending in a silent consonant, which is generally ت do not take the prefixed وُ, and therefore their imperfect tenses are the same as the past; thus کښيناستَل *to sit*, کښيناست *he sat.*

7th. Infinitives having a ل as the final characteristic letter, reject it in the third person masculine singular; as راغلَل *to come*, راغے *he came.*

Examples will be found in the following extracts.

حاصِل دَ خبرِ هَلَک په زور اوْ په هُنر کښي انتها ته وُ رَسيدَ اوْ هيڅا لره مَجال دَ برابرۍ اوْ دَ سيالۍ وَر سره نه وُ

"In short, the youth ATTAINED *the summit of strength and skill, and no one had the power of vying or competing with him."* Gúlistán.

په څو وُرځ دِ بَندي کړم په وَهل دِ دَ تَندي کړم

وُ وَتَم له نام وْ ننَګ تَل مي سَر واهه له سَنګ

"For some time thou madest a captive of me:

Thou didst plunge me into inexpressible grief.

I ABANDONED *for thee both name and fame:*

I constantly beat my head against the stones." Yúsuf and Zulíkha.

205. There is an exception to the above general rule in the formation of the inflexions of this tense, for the ل of the infinitive is sometimes retained, and the affixed pronouns (except for the third person plural) added to it, as may be seen in the following couplet.

زه هَر څو چه دَ عادَت پرسَم تللَم دَ تَحقيق و فَهم ته نه وُ رَسيدَلَم

"Notwithstanding that I went according to the precepts of custom and usage,

I ATTAINED *not to the knowledge of certainty and truth."* Futtih Khán, Mírzá.

206. The third person singular and plural of the past tenses of intransitive verbs *is alone* subject to change in termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

207. To form the feminine singular of this tense ه, له *or* ل must be added to the masculine, as in the following examples.

دا دَ مِيني نَتيجه دَه چه ژاړيږي چه ليمه مي په ژړا وُ پَرسيدَه

"It is the consequent result of love that the eye weeps,—
Also, that from weeping, my eye BECAME SWOLLEN." Abd-ul-Hamíd.

يوْ خوان دِ په لاس واخِست شوه روانَ په شِتاب وُ رَسيدَله تر زِندانَ

"SHE *took a tray in her hand, and set out, and with great expedition* REACHED *the prison.*" Saif-ul-Mulúk.

208. The masculine and feminine plural of the first and second persons is the same as the singular, as previously stated, with the mere addition of the plural form of the affixed pronouns; as وُ رَسيد و *we arrived,* وُ رَسيد يي *you arrived.*

The following is an example.

هَم دَ تقدير لاس وړاندِ دَ سترګو دَ عقل څما پرده دَ غفلت آچَوُلِ اوْ
لِرَکتوُنِ هوښاريِ څما په تورِ پرَدي دَ ناپوهيْ اوْ ناداني کښي وُ لارَ اوْ
منګا ټول په يوْ څَل په مَنګُلي دَ بلا اوْ دَ ارمان کښِ وُنښتوُ

'The hand of destiny lowered the veil of imprudence before the eye of my judgment, and detained behind the obscure curtain of ignorance and incapacity my far seeing prudence; and suddenly we all became ENTRAPPED *in the talon of misfortune and sorrow."* Æ'yár Dánish.

The following extract contains an example of the plural form of the past tense, in which, as explained in a preceding paragraph, the pronoun is affixed to the infinitive.

يوْ عابدِ په سَبيل دَ حال دَ دَرويښانُ مُنكِر اوْ دَ دوُي په دَرد بيخَبَر وُه
هَسي كَجُور دَ بَنِي هِلال ته وُ رَسيدَلوُ

"A holy man repudiated the feigned manner of the Durweshes, and was entirely unacquainted with their sorrows and afflictions. In this manner WE ARRIVED *at the palm-grove of Baní Hillál."* Gúlistán.

209. The third person masculine plural of verbs which do, or do not take the prefixed وُ in the past tense, whether the tense be formed by rejecting or retaining the ل of the infinitive, or otherwise, is the simple infinitive with the وُ prefixed for the former, and the infinitive unchanged for the latter; thus ريږديدَل *to tremble,* وُ ريږديدَل *they trembled;* راغلَل *to come,* راغلَل *they came.* The plural form of those which reject وُ or drop it as redundant, will be explained in its proper place.

The following is an example of the regular verbs.

عَلي اَكبَر اوْ قاسِم چه دواړَ وُ لويدَل اَهلِ بيْت واړَ وَلاړ ووُ دَ اَزَل په
اِرادهِ كښي كښَلي دا وُه

"When Ali Akbar and Kásim FELL, *their families were standing by, for such had been written from all eternity."* Muhammad Hanífah.

210. There is another form of the past tense for the masculine plural of the third person, which may be easily mistaken for the third person feminine singular, as it is written with the same consonants and vowel points as the latter. There is however a difference in the pronunciation, yet it is quite impossible to describe it in writing, and even when uttered

by an Afghán tongue, it is almost imperceptible, and requires an Afghán ear to distinguish it. This form is used both for transitive as well as intransitive verbs.

The following is an example.*

د اِمام سَر شه د صالِح په غولي پاتِ يذيدان کوړه په تَشه وُغُليده صالِح

سَر پَر لَمن پُټ وَر سَره يووَړ اُو په رڼه کښ د حسن دَفنيده

"The Imám's head remained in Saleh's court. Behold the Yezídís completely deceived! Saleh having hidden the head under his skirt, carried it away and buried it in Hassan's tomb." Hasan and Husain of Muhammad Hanífah.

211. نه *or* ن is sometimes affixed to the third person singular and plural of this tense for the sake of euphony, and as a respectful form in religious works.

EXAMPLES.

نور ځما چه وُ خوځاوُه خپل وُجوُد په زوَر يوُ لکه څلير ويشت زره

څاڅکي د خوُلو تر پريواتنه

"When the light of my glory shook itself with force, a hundred and twenty-four thousand drops of perspiration FELL *from it."* Núr Námeh.

* The author of the Æjaib-ul-Lughat in the preface to that work, remarks on this very subject in the following manner. "I have adopted the lexiographical system of the Persian to express the Afghání in this work, in order that it may be more easy to those acquainted with the former language, yet notwithstanding this, the perfectness of sound, and completeness of enunciation is alone to be acquired by oral practice. The word راغله is an example of this. When written with simple *r*, *á*, quiescent *gh*, *l* with the short vowel *a*, and unaspirated *h*, is the third person feminine singular—*she goes*; and when written with simple *r*, *á*, quiescent *gh*, *l* with a short vowel approaching to *a* and *i* slightly sounded, and unaspirated *h*, is the third person masculine plural." I think the difference might be well expressed if we wrote the feminine form —*rághlah*, and the masculine plural of the third person, which the author considers so very difficult with the diphthong *æ* rather shortened in pronunciation, as *rághlæh*.

لِسَ څاڅکِي خوْلي څما له کينړ لاسَ نه توي شوُ له اوَلَ څاڅکِي لَس زَره
دَ پاك شرابُ دَريابونَ له دوه يمَ دَرياب دَ شهدُ له دريمَ زرَ درَياب په
بهِښت کښي ډير خواږه واړه سيل وُ بَهيدَنَ

"Ten drops of sweat were diffused from my left hand. From the first drop ten thousand rivers of pure wine FLOWED *like torrents through Paradise; from the second, a river of honey; and from the third, a thousand sweet streams."* Makhzan Afghání.

To form the third person feminine plural of this tense, ي or (—ِ) is added to the simple infinitive, as will be seen in the following extracts.

يوْ پيِر مَرد ښه سَړي نيك نِهاد
موُچِي ته لوُر ئي ورَ کړه دا وُو په بَغداد
مَرَدَك سَنګ دِل شونډِ ئي وُ چيچَلي
چه سرِ وينِي زَر تِرْ وُ بَهيدَلي

"An old and respectable man who dwelt at Bagdád, gave his daughter in marriage to a shoe-maker. The hard-hearted rascal bit her lips so, that the blood immediately FLOWED *from them."* Gúlistán.

شيْطانان ور ته وُ وِ چه په څه سَره غَمګِين شْوي اي صاحِبَ چه دَ غَم نارِ
دِ لاړِ په مُلکوُنُ

"The other devils said unto him—oh master! wherefore art thou become so sorrowful that the cries of thy grief have GONE OUT *into different lands?"* Fawá'íd-ush-Sharrí'æa.

212. I have already observed at Para. 204, that a great many verbs at times reject as redundant the prefixed وُ the sign of the past tense of

regular verbs both transitive as well as intransitive, without any apparent reason; thus,

بِشرَ وُ وِ سوَکَند څما په خدای دي هغه نورَيْ چه مي په خُله کړه

پوهيدَلَم په زهَر

"Bishr said, it is my solemn oath by God, that the mouthful which I put into my mouth I KNEW *was poisoned."* Fawá'íd-ush-Sharrí'æa.

In the following extract, which is an example of the same infinitive as thepreceding one—پوهيدَل *to know*, etc.—the وُ of the past is retained.

اهَلِ بيْت واړَ ديره په هَغه څاي شوُ اوْ پَر مُقام دَ شهادَت وُ پوهيدَل

"The family encamped on the very place, and they RECOGNIZED *the spot of martyrdom."* Muhammad Hanífah.

213. There are also a number of defective as well as irregular verbs which entirely reject the وُ, in fact to add that particle would render the word meaningless. In other respects these verbs are subject to the same changes for inflexion as the others already described, as will be perceived from the examples I shall now give.

صَحابه حَضرَت ته راغلَل عَرض ئي وُ کَړ چه اوبه موږ څخه نشته چه ئي وُ چَشوُ يا اوْدَس کړوُ

"The companions of the Prophet CAME *to him and represented—'We have no water that we may drink, neither that we may perform our ablutions.'"* Fawá'íd-ûsh-Sharrí'æa.

هَر کله چه عاشقِي اوْ مَعشوُقِي په مَينځ کِي راغلَله مالِکِي اوْ مَملوُکِي

پاڅيدله

"*When love-making and love-accepting* CAME *between, authority and dependence* AROSE *and departed.*" Gúlistán.

214. When the verb has a radical, as well as the ل of the infinitive, as in راغلَل, تلَل, etc., one ل is generally rejected as redundant in the inflexions for the different tenses, with the exception of the third person singular and plural of a few, in which both are retained. In the third person masculine singular both لل are dropped.

EXAMPLE.

بُلبُلان کاندِ چَغار په باغ وْ راغ کښِ دَ بهار گُل پچَمَن مُصطفي راغي

"*The nightingales sing both in garden and in meadow—*

'*The flower of the parterre—the Chosen One**—HAS COME.'" Kásim Alí, Afridí.

Sometimes both ل's are retained in this, as well as in other tenses of the verb.

EXAMPLE.

يوْ نکيرُوه بل مُنکرُوه کُل عَذاب څما په سرُوه آخر راغله لي حاضری
را ته وُ دَريدِ ناضري

"*One was Nakír, the other Munkir—the whole torment was on my devoted head. At length* THEY CAME *forth—they stood before me lookers-on.*" Story of Jumjumah.

215. The third persons of the past tense of some verbs in which the letter ت precedes the sign of the infinitive, are somewhat irregular. In the third person singular they take a و before the ت, thus خَتَل *to ascend,* instead of becoming وُ خَتَ, becomes وُ خوت.

* A name of Muhammad.

EXAMPLE.

شهزاده په لوړه وُخوت نَنداري ته دو رُخَ سپاهيان لويده * دَ آس له شانَ

"The prince ASCENDED *to a rising ground to obtain a view.*

On both sides the warriors were falling from their steeds." Bahrám Gúr.

For the plural, the وُ is changed into ا, thus وُخوت becomes وُخاتَ. Sometimes however the past masculine plural is written وُخَتَل. An example of وُخاتَ is contained in the following extract.†

پدا دِيدَن کښي آدم خان څان اوْ ناته ناموُس اوْ نَنګ له خاطره وُواته

"At this sight Adam Khán laid waste his heart, and all solicitude for name and fame WENT OUT *of it."* Story of Adam Khán and Durkhání.

216. There are several compound verbs‡ both intransitive as well as transitive, such as پريوَتَل *to fall,* کشيوَتَل or کښيوَتَل *to fall into,* کښيناستَل *to sit,* etc., which are formed by prefixing a preposition to a simple infinitive, the formation of the past tenses of which is difficult and requires some explanation. Instead of placing the وُ of the past tense (when expressed) before the word in its compound state, it is inserted after the preposition. Thus the past tense of the infinitive پريوَتَل

* This is another example of the masculine plural described at page 125.

† In this case the final letter is no longer quiescent but takes a (ـَـ) as in the example referred to.

‡ These compound verbs show in what manner some of the compound words in Pushto are formed. وَتَل means *to go out,* and with پري *on him,* &c. becomes پريوَتَل *to fall.* Again the same infinitive with the preposition کښي *in, inside,* &c., produces کښيوَتَل *to become entangled.*

instead of becoming وُ پریَوت is written پري وُ وَت and کشیوَتَل کشي وُ وَت. In many recent manuscript works, and in some of older date also, one و is omitted in writing, and in conversation the sound of the second letter is scarcely perceptible. From this a great difficulty arises if the past tense be written or spoken without the second و, for then there is no difference between the past and the imperfect tense, and consequently there would be in some instances, a doubt regarding the meaning. Futtih Khán, Mírzá, who is one of the oldest Pushto authors we know of, always makes the difference between the past and the imperfect form, in which I have followed him: He says;—

په اِختیار دَ صُحبَت پَر لنَبه پریووت دا نیم ګړي څان وَروُړ و تمام ته

"Of its own free will IT FELL *into the flame of love—*

This crude and imperfect one transported its soul to perfection." Futtih Khán, Mírzá.

Some of the best prose authors also make use of the second و to distinguish the past, as in this example:

چه خبر پَر نجاشي شه له تَخت وُ لویدَ واشي شه اَبرَهه له آسَ پریووت

دَ مرغُونو په خُله کیوُت

"When this news reached Najásí, he fell from his throne, and Abraha FELL DOWN *from his horse into the birds' mouths."* Babú Ján.*

Hamíd, Rahmán, Kásim Alí, and others, write the past tense of this class of verbs with one و only; their meanings are however not to be mistaken.

The following are examples:

* This writer is said to have been a native of Káfiristán who after having been converted to Islámism again relapsed.

مُحَبَت نَوُه يوْ تَندَر آسمانِي وُه چه ناگاه څما پَسَر اوْ په مال پريوُت

"It was not love, it was a thunderbolt from the heavens,

That suddenly FELL *on my head and my possessions."* Abd-ul-Hamíd.

کشيوَتم دَ عشق په آدم خورو ګردابوُنو

نپه وړاندي تلي شَم نپه بيارته ګريزان

"I FELL *right* INTO *the man-devouring whirlpools of love:*

Neither can I advance, nor am I able to run back." Abd-ur-Rahmán.

217. Another form of the past tense of intransitive verbs remains to be noticed. Infinitives such as ماتيدَل *to break,* پُټيدَل *to conceal,* تيريدَل *to pass,* etc. require the past tense of the auxiliary شْوَل *to become,* to be added after dropping the يدَل of the infinitive. Thus مات شه *broken,* پُټ شه *concealed,* تير شه *passed.* The auxiliary as well as the adjective is subject to change in termination for gender and number.

EXAMPLES.

نه ئي په آواز دَ جدائِي لاړَم بي هوشَ

نه په غوْږو کوُنړ شوَم لکَه وُم هسي لا بيا يَم

"Neither did I go distracted at the rumour of being separated from her,

Nor did I BECOME DEAF—*as I was, so indeed I now am."* Abd-ul-Hamíd.

څو کالونَ پما تير شوُ چه بَندي وُم تا خَبَر څما وانِخست په هِيڅ شان

"From the time I became a captive many years PASSED *over me,*

And thou didst not seek for any information regarding me." Saif-ul-Mulúk.

218. In all the inflexions of intransitive verbs the regular personal pronouns, *I, thou,* etc., may also be prefixed as in Persian. It is equally

as correct to say زه راغلَم as راغلَم, or ته وُلويدي as وُلويدي; but the affixed pronouns are indispensible as in the language above referred to, as well as in Arabic and Hebrew, to which in this particular Pushto bears a remarkable similarity.*

The Imperfect Tense ماضي اِستمِرار.

219. This tense denotes some incomplete past action either near or remote. The imperfect of regular intransitives is obtained by dropping the prefixed وُ of the past; as,

له سَرو هَم هسي په مېرو غرونو څَښتيدَم
چه بيله خداي په بَل څه مي نه وي مَشغُوليدَل
قياس وُکړه څه حال مي به وِي په دِ ساعَت
چه دَ نا مردانو په طوېلي کښيَ را بويه زغمَل

"I USED TO FLY *to deserts and mountains from the society of men, that I might not be occupied save in the worship of God.*

Only imagine what my state must be at this hour, that in a tether with brutes, I must conform to their society." Gúlistán.

220. As in the past tense, the plural is formed by changing the different affixed personal pronouns to the plural form; and the third person masculine plural is the same as the simple infinitive.

The following are examples:

پهلَوان هغو کاروانيان وُ لِيدَل چه همه واړه سَره په څان لَرزيدَل اوْ زړُونه
پهلاکت ئي ايښِي وُو

* The custom of affixing this class of pronouns, probably sprung from the Semitic languages. In Sindhi they are also much used, for a Sindhian can scarcely utter a sentence without prefixing them to nouns as well as verbs. They are also used in Pehlavi.

"The wrestler saw that the whole of the caravan WERE TREMBLING *for their lives, and had resigned their hearts to destruction."* Gúlistán.

221. The same observations regarding the personal pronouns being sometimes affixed to the infinitive without dropping the ل as in the past tense described at page 124, paragraph 206, is equally applicable to the imperfect, except for the third person plural, which, as mentioned in the preceding paragraph remains unchanged. For the feminine يې or (ـــِ) is affixed to the masculine.

EXAMPLES.

شاه صَفوْان په نا اميدي شه دَرد غمونَ پِر دو بارَ راغله چَندان

بيا ئې وُه وِ له اَوَّلَه نپوهيدَلَم چه به شې دا اور څما پکور روښان

"Through excess of sorrow King Saf'wán fell into despair,
And grief and affliction returned to him with increased force.
Again he said, in the first place I WAS NOT CONCEIVING *for a moment,*
That this fire would blaze up in my dwelling." Saif-ul-Mulúk.

څکَه شوه تَر زنګانه په وِينو غرقَ چه ئې زَرکه سَميدَله په يانَ

"The Chikor for this reason is sunk up to the knee in blood,*
That SHE WAS WONT TO VIE *with her in walking."* Abd-ul-Hamíd.

222. As I have already remarked at page 130, paragraph 216, the imperfect tenses of those verbs which do not take the prefixed وُ in the past, or drop it at times as redundant, are in nine cases out of ten, written precisely the same as the past; and the signification in many instances, is only to be discovered from the context. In conversation too, the dif-

* The Bartavelle or Greek partridge (Perdix chukar.) It is found in great numbers in the hills, north of Peshá'war. It has red legs, and is much larger than the common bird.

ference is scarcely perceptible, and it is only from practice in the language that the difficulty is to be overcome.

EXAMPLES.

قوْل چه دِ له ما سَره کړَي وُه اوس دِ رضا دَه چه مات ئي کړِ زه پوهيدَم
چه په ژن زمانه وَفا هَغه دارُو دَه چه په دوکان کشِ دَ عطارِ روزګار
مُوندَه نشي

"The agreement that thou hadst made with me, thou now desirest to break. I WAS THINKING *that in the present day, fidelity is a medicine which is not to be found in the shop of the druggist of the world."* Æ'yár Dánish.*

† غه صورَت چه پَنظر کښِ دَ چا کښيوُت
په کاته به ئي مُبتلا شوه مَجذوُبان

"When this picture USED TO FALL *under people's observation,*
They were wont to be drawn towards it, as if fascinated on viewing it."
Saif-ul-Mulúk.

223. The third person singular and plural of this, as well as of the other past tenses, is alone subject to change in termination to agree with a feminine governing noun, whatever be the class of verb, regular, irre-

* I here give the original Persian from the Anwár-i-Sohilí of which the above is a translation, as there might be a doubt respecting this tense and the past. The translator is said to be Khushál Khattak one of the most celebrated Pushto authors.

در وفاي عهد کاهلي مينمائي و در ايجاز وعده دفع مي انديشي و من
ميدانستم که وفا دارُو ئي است که در طبلهٔ عطّار روزگار يافت نشود

† See کښيوَتَم or کښيوُتَم in the couplet at page 132, paragraph 216, which is written in the same manner as the above word, although the first person singular of the past tense of the same verb.

gular, or defective, and will not require a separate explanation, as it has been already referred to at paragraph 205. I shall however give a few extracts as examples.

پاس په عَرش باندِ غوْغا نارِ سورِ شوِ مَلايکِ هُم په آسمانُونَ ږَړيدِه پَر
زَلزَله ئي دَ قيامَت نشان پيدا شه

"*In the highest heaven a clamour, noises and vociferations arose. The angels in the heavens even* WERE WAILING. *From the shock produced by his fall, the sign of the day of judgment was produced.*" Hasan and Husain.

په ږړا راغله تَر کوره پس ئي وُه وَته سَر توره
سَر ګردانه ګَرزيدَله له فراقَ زَنګيدَله

"*In tears she came to the house, and went out after him with her head bare.*

SHE WAS WONT TO WANDER *about in great distress, and on account of separation,* USED TO REEL *and* STAGGER." Tawallud Námeh.

وزير وُه وِ دوْه کوْتري په يوِه جالِ کښي آستيدَلي دَ يوِه نُوم بازِنده وُه دَ
بَلي نوازِنده

"*The Wuzír said—'Two pigeons* WERE DWELLING *in the same nest. The name of one was Bázindah,* the other Nawázindah.*"† Æ'yár Dánish.

چه ئي سترګي دَ دُنيا په خزانو نه مَړِدَلِ
اوس په سترګو کښي سرِ وِيني روانِ لکَه باران شوِ

* Player. † Flatterer.

"*From the eyes of those which* USED *not* TO BECOME SATIATED *with the treasuries of the world,*

The red tears of blood have now flowed like rain." Babú Ján.

224. The following extract contains an example of the imperfect tense formed according to the rules I have already explained for the past at paragraph 209, as being easily mistaken for the third person feminine singular, being written in the same manner, but slightly different in sound.

په بَرِي دَ يذيدانو خداي راضِي شه دَ فَلَك دوْرُونَ كج وُ تاويده
خيلخانه ئي په ژړا شوَله رَنڅوُره له چشمانو ئي روُدوُنَ بَهيدَنَ

"*God became pleased at the victory of the Yezídís, and distorted the revolutions of destiny. His (Husain's) family was becoming sadly afflicted through anguish, and rivers of tears* WERE FLOWING *from their eyes.*" History of Hasan and Husain.

225. Although the class of imperfect verbs such as ډَكيدَل, ماتيدَل, تيريدَل, پاتكيدَل, etc. have no regular past tense, and require the past of شوَل *to become,* to form it, they have a regular imperfect as other verbs.

EXAMPLES.

شهزاده كه ډال تر سَر لاندِ نور څملاست نور په زړه ئي دا خَطره تيريدَله

"*The prince placed his shield under his head and then stretched himself on the ground,*

After which, this thought WAS PASSING *in his mind.*" Bahrám Gúr.

پَهم وُ هوښياري زيات له حَدَ هَغه لرَل هُم دا شان دَ هَلَك والِي په وَقت
نِښاني دَ لوئِي دَ هَغه په وُچوُلي څرکندِيدي

"Understanding and intelligence he possessed beyond bounds. In the same manner in his child-hood the signs of his future greatness, USED TO BE APPARENT *on his forehead."* Gúlistán.

226. Another form of this tense is obtained by prefixing the particle به to the past. It implies continuity and habitude, as will be seen from the examples.

هَغه غم چه مي ډَ يار وُه که هَر څو را باندِ بار وُه

ليوَنيْ که چا بَلَلَم زه بَه خوْښه کَرزِيدَلَم

"That grief which I bore on account of my beloved, although a load upon me,

And notwithstanding some used to call me mad, yet I WAS WONT TO ROAM *in happiness."* Yúsuf and Zulíkha.

دوُي به وائِي عَمَلوُنَ څمُوږ دا وُو چه آذان مُو به تر غوْږ شه نور به پاڅيدوُ

وَ اوْدَس ته په نورځه بَه مَشغوُل نه وُو

"They will say, these were our practices, that when the summons to prayer reached our ears, we USED TO ARISE *to perform our ablutions, and* USED *not* TO BE *occupied in any thing else."* Fawá'íd-ush-Sharrí'æa.

هُغو به والوَتي بي دَرَنَکه څلور سَوه فَرسَنَکه

هَر فَرسَنَک وُه دِرِ دِرِ کروهَ آه فرياد له هَغه کروهَ

"They WERE WONT TO FLY *without stopping four hundred leagues;*

Each league was six miles: oh! me, what a crew." Story of King Jumjumah.

دَ مَجنوُن په څير وَحشي بِه کَرزِيدَلي

دَ ليلي طَلَب مُدام په بيابان کړي

" Like unto Majnún THOU WERT USED TO WANDER *about wildly,*

Ever making enquiries after Laylá in deserts and in wilds." Kasim Alí, Afrídí.

227. It will be necessary here to notice the great imperfection and irregularity of some Pushto verbs of which راغلَل is a specimen. The real infinitive appears to be غلَل to which the class of pronouns described at page 59, paragraphs 126—128, are prefixed. Thus راغلَل literally means *to come to me or us;* دَرَغلَل *to come to thee or you,* and وَرَغلَل *to come to him, her, it, or them;* راغلَل however appears to be the common form of the verb to come, for دَر and وَر are used with it, دَر ته راغلَم *I came to thee or you;* وَر ته راغلُو *we come to him or them;* but not را with دَرَغلَل or وَرَغلَل.

228. راتلَل is also another infinitive *to come,* but its principal use is to form the actor, imperfect, and conditional tenses of راغلَل in which the latter is deficient. What is most surprizing, and I imagine not to be found in the grammatical structure of any other language, is, that the proper past tense of راتلَل conveys no preterite signification, and is only used as the imperfect of راغلل - دَرتلَل of دَرَغلَل and وَرتلَل of وَرَغلَل. Several tenses in which both infinitives are defective, are obtained by prefixing را, دَر and وَر to some of the tenses of the auxiliary شوَل *to become,* and will be explained under their respective heads. An example is contained in the following.

جبرائيل وِ يا رَسولَ اللّٰه څما دَ زمكي دا ورَستي ديدَن شه چه څما مقصُود
خو ته وي چه راتلمَ اوس چه ته له دُنيا دُرومي نور مي نيَت دَ راتلوندي

" Jabrá'il said, ' O prophet of God! my last sight of the earth is taken, because thou wert the object of my desire when I USED TO COME. *' Now*

that thou departest from this world, I have no intention of coming again.'" Fawá'íd-ush-Sharrí'æa.

229. تلَل when used without the pronominal affixes signifies *to go,* but it is also imperfect and has merely a past participle, agent, and imperfect tense. Examples of the masculine and feminine form of the imperfect tense of this verb are contained in the following extracts.

يک تَنها په لارِ تَه څوک ئي مَل نه وُه
صَد رَحمَت شه پدا شان څوان سَنګينَ

"All alone he WAS GOING *along the road—no one was with him:*

A hundred praises on such a brave and bold-hearted youth." Bahrám Gúr.

امّا شَرم ئي مانِع شه په تشَ آهي نوره قانِع شوه
راز ئي پُټ ساته دَ مِيني که ئي تلي له سترګو وِيني

"Nevertheless modesty became an obstacle, and with empty sighs she contented herself.

The secret of love she was wont to keep concealed, although from her eyes bloody tears USED TO FLOW." Yúsuf and Zúlíkha.

THE COMPOUND PAST TENSES.

230. The principal use of the past or perfect participle is in the formation of the compound tenses, and as I have already given such a lengthened explanation of the former, little remains to be noticed regarding the latter, which are obtained from them by the addition of the auxiliary verbs, or رَوابِط زَمانِي *(rawábit-i-zamání,)* as they are termed by the Arabian grammarians. It will be necessary however to treat of them separately.

The Perfect Tense ماضي قرِيب *(mazí ḳarib.)*

231. The perfect tenses are formed by the addition of the present tense of the auxiliary *to be,* to the past or perfect participles described at page 109, and like the latter are of three different classes.

232. There is such a slight difference between the two first classes—the retention or rejection of the ل of the infinitive—that I shall give examples of them indiscriminately, as both end in ي, and the terminating letter is alone subject to change for gender and number. Examples of the masculine singular and plural will be found in the following extracts.

چه وَقت دَ صُبحَدَم شه په پَرواز راغله مُتَرَدِّد په مَصلَحت کښِ چه څه

کرَم بيارته څم که په عَزَم جَزَم چه وَتَلي يَم طَريق دَ سَيل دَ تماشا واخلَم

" When the morning dawned and it was time to take wing, perplexed and irresolute in counsel, he began saying—'What shall I do? shall I return, or with the purposed intention for which I HAVE COME OUT, *should I take the road of amusement and recreation?'* " Æ'yár Dánish of Khushál Khan.

هَره چار چه تر وَقت تيره شي عُنقا شي

عُنقا نه دي پدام نښتي دَ هيڅا

" That thing, the time for acquiring which may have passed away, becometh the Phœnix of one's desires;

But the immortal bird as yet HATH *not* BEEN CAUGHT *in any one's net."* Abd-ur-Rahmán.

233. The participle must agree with the auxiliary in gender in the formation of the feminine form of this tense.

EXAMPLES.

دا وبا دَه لوَيدَلِ په هَر کور په هَر دَرَک
مي بايَد چه پدا دام کښي نکا پَړَک مُرغ زِيَرَک

"*This pestilence (fate)* HATH REACHED *every house and every quarter.*
It is necessary that in this net the prudent bird should not flutter." Abd-ul-Hamíd.

دَ ده دَ ښو خبرو آوازه په مُلکُونو تلِ دَه اوْ دَ ده دَ اِنشا رُقعه لَکَ دَ
قبالي يا دَ تَمَسُک په دود هر څوک سره ئي عزيز ګَڼي

"*The sound of his charming words* HATH GONE OUT *into every land; and a piece of his composition is held as precious as a bond, as valuable as a note of hand.*" Preface to the Gúlistán.

234. The plural form of the past participle being the same for both genders, the only difference in the masculine and feminine of this tense is in the auxiliaries; thus,

تاسُولره نَنَوات راغَلِي يُو يوْ سَبَب ساز ګړيْ چه دُرخانِي مَخ را ته
څَرګَند کړِي

"WE HAVE COME *to you for assistance, therefore make some such excuse, that Durkhání may show her face to us.*" Adam Khán and Durkhání.

ستا پسترګو دِي پَردي دَ غفَلتَ پريوَتِي ګَنړه يار په مَخ نيوَلي پلوْندي

"*The curtains of carelessness and inadvertency must* HAVE FALLEN *on thy eyes,*
If not so, the beloved has not drawn her veil over her face." Abd-ul-Hamíd.

235. Properly speaking the auxiliary should immediately follow the participle, but it often precedes it, or follows it after several intervening words; as will be seen from the following examples.

چه دَ ده دَ عَدل نَمَر دي پريوه‌تلي تورِه شپه دَ ظُلم وُخَته مُلك تور شه

"*Since the bright luminary of thy equity and justice* HATH SET,

The black night of oppression hath set in, and filled the land with darkness." Abd-ul-Hamíd.

دَ دي مَستِ شها زُلفِ تارپتار دِي غوړيدَلي لَك سيوري پَر رُخسار دِي

"*The curls of this wanton sweetheart are hanging in disorder—*

A shadow HAS OVERSPREAD *her lovely check.*" Futtih Khán, Mírzá.

236. Like their Persian neighbours, some of the best Afghán authors are fond of using the past participle for the perfect and pluperfect tenses, to connect the members of the sentence, and suspend the sense, both in prose as well as in poetry.

EXAMPLE.

چه څما بَندَګانُ ته وُګوريْ له هوا دِي ګَرد وَهَلِي پَريشان حال په خواريْ څما کور لره راغلِي طَلَبدار مِ دَ رضا دِي اميدوار مِ دَ رَحمت دِي خاصه ما لره راغلِي

"*Shouldst thou look towards my servants,* THEY *(have)* COME *to my house in a state of affliction and distress—covered with dust from the blowing of the winds—searchers after my will—seekers of my mercy—* THEY *(have)* COME *solely on my account.*" Fawá'íd-ush-Sharrí'æa.

237. The following are a few examples both masculine and feminine of the perfect tense obtained from the third class of the past participles of verbs, which are either imperfect, irregular, or have a preposition prefixed.

EXAMPLES.

هيڅ په سترګو نه وينم دا خپل صورت چه کوم دي

ډوب تر هسي حده په انوار يم ستا د مخ

With my eyes I behold nothing of my own form or figure, as to what it is;

To this degree HAVE I SUNK *in the light of thy countenance.*" Abd-ur-Rahmán.

ډوبه زه په اندیښنه يم چه يم وينه که اوده يم

دا په خوب کښي وصال وينم د يار کښلي جمال وينم

"I HAVE SUNK *into doubt and perplexity as to whether* I AM AWAKE *or whether* I AM ASLEEP.—

Do I see the fulfilment of my desires, and the exceeding beauty of my beloved, merely in a dream?" Yúsuf and Zulíkhá.

چا به وي چه دا پيريان دي ناست د دي په ښکلي څان دي

چه پيريۍ په هر چا کښيني نور له خلقه تنها کښيني

"*Some were saying, 'this is caused by demons who* HAVE SEATED *themselves on this fair one's spirit.*

When a fiend takes possession of any one, he then sits alone, and apart from others.'" Yúsuf and Zulíkhá.

که د مخ په زلفو پټ دي باک ئي نشته

د حيات اوبه هم پټ په تور تم دي

"*If thy face* IS CONCEALED *with curls, there is no cause of apprehension;*

The waters of immortality even ARE CONCEALED *in total darkness.*" Abdur-Rahmán.

The Pluperfect Tense ماضِي بَعِيد.

238. The pluperfect tense is formed in the same manner as the perfect from the three classes of the past participle, to which is affixed the past tense of the auxiliary to be. It is subject to the same changes in termination for gender and number, as the preceding tense.

239. Examples of the singular masculine and feminine.

هَغه څاي يوْ هَډوُکي وُه ګوره پروت دَ کَم زمان وُه
رَږيدَلي وُه کُهنه وُه دَ کوم عصر ديرِينه وُه

"In that place there was a bone—see in what period it had fallen!

IT HAD BECOME ROTTEN *too, and old—of what former age was it?"* Story of king Jumjumah.

يوْ زنګِي دَ پادشاه لورُ وَته وُه تَلي دَ ملوُک صِفت ئي وُ کړ په ډيرشان

"A negro HAD COME *before the monarch's daughter,*
And he extolled Mulúk in numerous ways." Saif-ul-Mulúk.

حَلِيمه وَه چرته تَلِ پدوست نه وَه پوهيدَلِ
چا خَبرَه کړه له حَضرتَ پنارو شْوه له هيْبَتَ

*"Halemah** HAD GONE OUT *somewhere, and had not been apprised concerning the prophet.*

Some one gave her information concerning him, and through dread on his account she uttered loud cries." Tawallud Námeh.

يوه ورَڅ په تخت دَ پاسَ خوشحال ناست وُم بي وَسواسَ تَبي لاندِ کړَم
تَب جَن شوْمَ سُست اندام کاهل تَن شوَم

* The name of Muhammad's nurse.

" One day I HAD SAT *down on the throne quite happy, and without the least apprehension:*

The heat wholly overpowered me, and I became feverish—my body weak and languid." Story of Jumjumah.

زه تنها په تخت پرته وُم د فراغت په خوب اوده وُم چه ناګاه دي
غلام نا سپاس نمک حرام کیښو لاس څما په څان لَب څما په زنخدان
بیا ئي وُرو څما په بند کُتِ کیښو ناپسند

" Alone I HAD LAIN DOWN *on the couch*—I HAD FALLEN ASLEEP *in tranquillity and repose.*

Suddenly this disagreeable and ungrateful slave, placed his hand on my person—his lip on my chin;

And then his odious fingers on the fastening of my dress." Yúsuf and Zulíkhá.

240. Examples of the plural.

لَس اِیلچیان د هر دیار وُو چه راغلي وار په وار وُو
پلار ئي ورته سرفراز کړه میلمانه ئي په اِعزاز کړه

" There were ten envoys from each country, who HAD ARRIVED *from time to time.*

Her father treated them with distinction—he feasted them with magnificence." Yúsuf and Zulíkhá.

د وِ غه شپه چه تاسو ویْ دل راغلي* په پُښتَنَ دي څما په حال پریشان
ستا جمال را باندِ هَسي اَثَر وُ کړ چه دَنَنَ زړه مِ سوځي هر زمان

* The masculine and feminine Plural the same.

"He said the night YOU HAD COME *here to enquire after this my melancholy state,*

Thy beauty affected me so much, that my very heart's core burns eternally." Saif-ul-Mulúk and Badrí Jamál.

هَغه چه په مَینز کښي ځاي نیولي وُه پښي د هُغو په شهتُ کښي نښتي وِ
اُو چه ئي وُغوښت چه والوزي وَزرُون ئي په شهتُ کښي کَکَړ شُو په دام
د مَرګ کښی پریوَتَل

"The feet of those who had taken up a place in the midst, HAD STUCK FAST *in the honey, and when they wanted to fly away, their wings also became smeared with it, and they fell into the net of destruction and perdition."* Æ'yár Dánish.

د زړه راز ئي خپُل خپُل وِ هوریته ناست وُو
نور ئي زیبنَل دواړو خواړه لَب شَکر لَبان

"THEY HAD SAT DOWN *there, and were relating the secrets of their hearts to each other:*

Then these sugar-lipped ones were sucking each other's honied lips." Saif-ul-Mulúk and Badrí Jamál.

دَغه سرایي په دیوالُون ریښمین پَرِي
باندِ پرَتي نبي جوړِ وِ شان دَر شان

"Around the walls of the palace there were silken lines,

And on them HAD FALLEN *splendid dresses of all sorts and kinds."* Saif-ul-Mulúk.

241. As I have already remarked respecting the use of the past participle for the perfect tense by some of the best Pushto writers, they are in the same manner partial to the use of the same participle for the pluperfect, the auxiliary being understood.

The following extract is an example:

ن نور دَ مُحَمَّدَ دي څليدَلي پر کُلِّي جهان دي غوړيدَلي

دَ عَدَم يوه توره شپه وَه دي لَکَ نمَر پرِ رَاخَتَلي

"N. is the splendour of Muhammad which has shone and which has been diffused on the whole world.

It was the dark night of chaos and inexistence when he like a sun HAD ARISEN *in it."* Ahmed Sháh, Abdálí.

The Doubtful Past Tense مَاضِي تَشکِيک.

242. This tense is also formed from the different past participles by the addition of the aorist tense of the auxiliary, *to be,* which is not subject to change in termination for gender and number—the participle being alone affected.

چه له غرُونو پريوَتَلي وِي بيا پاڅِي پاڅيدي نشِي له زړُونو پريوَتَلي

"He who MAY HAVE FALLEN *from mountains again ariseth,*

But he cannot arise again who may have dropped from hearts." Abd-ur-Rahmán.

اَتَم دا سَړي چه مَرتبه ئي دُښمَن لَټَوُلِ اوْ په دي باندِ وُړاندِ شوَي هَغه مَرتبي ته رسيدي وِي اوْ بادشاه هُم وَر سَره جوړ شوَي خَبره ئي آوري

"The eighth is that man whose rank and employment an enemy may have sought, and having outstripped him, MAY HAVE ATTAINED *that office and gained the confidence of the sovereign who giveth ear to his tales."* Æ'yár Dánish of Khúshhál Khán, Khaṭṭak.

په مُرده چه لا وُمَړي شپه تيره نه وِي دا سُنت دي چه خيرات دِ پسِ وُکا

"Before the first night as yet MAY HAVE PASSED *over a dead person,*

It is a regulated institution that alms should be given on his account." Fawá'íd-ush-Sharrí'æa.

243. Examples of the Plural.

هَغه چار پاي چه اکثر کال په خپُل کور کښي وِي ساتَلِي اوْ په صَحرا
څړيدَلِي نه وِيَ په هَغه کښي زکوة نشته

"*The cattle which for the most part of the year may have been kept in thy own house, and* MAY *not* HAVE GRAZED *in the wilds, there is no portion of alms to be given on their account.*" Fawá'íd-ush-Sharrí'æa.

دَ هُغو په لوري سترګي وِي خَتَلِي چه په لاس ئي سَر سايه وِي يا زکوة

"*Their eyes* WILL HAVE BECOME RAISED *towards the road of those,*
Who may have in their hands charitable gifts and alms." Abd-ur-Rahmán.

لَکَ مَست پړانګان دَ غَر په سَر وَلاړ وِي
پَر هاتِي وُلاړ دا هَسي مَهوتيان ستا

"*In the same way as ravenous tigers* MAY HAVE TAKEN THEIR STAND *on the mountain top,*
So thy elephant drivers are standing on thy elephants." Ahmed Sháh, Abdálí.

The above examples will suffice for this class of the doubtful past tense, as the different past participles from which it is obtained are alone subject to change for gender and number, the auxiliary remaining the same throughout.

244. There is however another form of this tense obtained by adding the 2nd future tense of the auxiliary, *to be*, to the different past participles.

The following extracts are examples:

په قَهقَهه به خندیدَلي وِيِ که نه وِيِ

دَ زړه غم به ئي غلیدَلي وِيِ که نه وِيِ

فراغت به پسندَلي وِيِ که نه وِيِ

چا به حال ترِ پُښتیدَلي وِيِ که نه وِيِ

"*She* MAY HAVE LAUGHED *heartily, or* MAY *not,*

The heart's grief MAY HAVE BECOME DISTURBED, *or* MAY *not.*

She MAY HAVE CHOSEN *tranquillity and ease, or* MAY *not.*

Some one MAY HAVE ENQUIRED *about the matter, or* MAY *not.*" Abd-ul-Hamíd.

کوره ناست به وِيِ خَپه په څینو خرو کښي

که به پروت وِيِ لَکَ لَعل په اِیرو کښي

"*See! he* MAY HAVE BECOME SEATED *aggrieved amongst some asses,*

Or MAY HAVE FALLEN *like a ruby amongst dust and ashes.*" Abd-ul-Hamíd.

خداي دِ وُرَک کړه دَ ناسُوت مَچَ

خوله به پاتِ نه وِيِ ستا له مَچَ

"*May God confound thee thou fly of human nature,*

For no mouth MAY HAVE BEEN LEFT *free of thy kiss.*" Ahmed Sháh, Abdálí.

The Past Conditional Tense ماضِي شَرطِيّه.

245. The past conditional or optative tense of the Pushto verbs is obtained by subjoining the imperfect of the auxiliary, *to be,* to the past

participle, with which a conditional conjunction or adverb of wishing must either be expressed or understood in the same sentence.

246. The auxiliary remains unchanged throughout this tense, and the past participle is alone subject to change in termination for gender and number, therefore a few examples will suffice, as they have been already explained at length.

EXAMPLES.

کَشکي زه زوړُل نه واي په جهان راغلِ نه واي
چه مي نه ليدَلي غمونه هُنمبره ظُلم ؤ ستمونَ

"Would that I had never been born! that I HAD NEVER COME *into this world!*

That I had never seen grief, nor experienced this amount of tyranny and oppression." Yúsuf and Zulíkhá.

دي په ژړا شه هَم له خَلقُ ئي کِله کړه چه کَه زوي ځما مَړ وي نيم
اهلِ بَلخ به ځما عُذر خواهي کړه

*"He became greatly aggrieved, and he also complained against the folks; saying—'*IF *my son* HAD DIED, *half the people of Balkh would have condoled with me."* Fawá'íd-ush-Sharrí'æa.

247. With a conditional conjunction or adverb of wishing either expressed or understood, the second person singular of the imperfect tense of verbs also conveys a conditional or optative signification, similar to the preceding, but it is alone used for all six inflexions.

The following are examples.

نادان لره بهتر له خامُوشي نشته کَه په دِ مَصلحت پوهيدَلي نادان
به نه وُه

"*For a fool there is nothing better than silence:* WERE HE AWARE *of this counsel, he would not be a fool.*" Gúlistán.

زه به نه وُم هُنبره ډُوب په غَم کښي تلَلي
که مي لږ وْ ډير وَ زړه ته تلَلي وَعظ

"I HAD NOT SUNK *to this degree in grief and affliction,*
IF *admonition* HAD GONE *more or less into my heart.*" Abd-ul-Hamíd.

که ئي لاس دَ خداي په چارِ رسيدَلاي
بي مَقصُود به په يَوَدَم نه سَهيدَل څوک

"COULD *the hand of any one* ACCOMPLISH *the works of the Almighty,*
No one would suffer a moment to pass without obtaining his own desires." Abd-ur-Rahmán.

248. The second form of the imperfect tense obtained from the simple past by prefixing the particle به as already described at page 138, paragraph 226, is also much used in the construction of the past conditional tense, as will be seen from the following example.

په هَر لوري چه تَښتيده کانړِي پرِ وُوريده
که به وُ خاته پر غرُونَ پر پَسي به وُو مَرغونَ

"*By whatever road they were fleeing, the stones were raining on them.*
IF THEY ASCENDED *the mountains the dread birds followed them.*" Tawallud Námeh.

249. Sometimes the condition is expressed by the simple imperfect and the consequence by the second form of the imperfect above alluded to.

EXAMPLE.

د تن کور مي به لرغون وُه مِيني سَوي که مي نه راتلي ژړا په حِمايَت

"*Ere this, love* WOULD HAVE BURNT *down the house of my body,*

HAD *not tears* COME *to my assistance.*" Abd-ul-Hamíd.

250. The simple past tense is often used in a hypothetical sense, and the consequence by the second future tense; as,

کافران به دَ کَټار مُسلمانان شي که رقيب مي په ژړا وُترسيدَ

"*The Kaṭṭar Kafirs* WILL BECOME *converts to Islam;*

IF *the guardian (of the beloved)* IS SOFTENED *by my tears.*" Abd-ul-Hamíd.

Ahmed Shah also writes,

دَ هِمَت تُوره به وا خلمَ که اَمان راغي له پُټَ

"I WILL SEIZE *the sword of courage and resolution,*

If grace and mercy come from that which is hidden."

251. Of the two forms of the conditional just explained, that obtained from the imperfect tense, for which the past tense of the auxiliary *to be* is used, with the particle به prefixed, is alone subject to change in termination for gender and number.

The Present Tense صيغهٔ حال.

252. There being fourteen classes of intransitive verbs, including the perfect and imperfect, the present tense of each is formed in a different manner, by altering, rejecting, or adding other letters after dropping the ل of the infinitive, and affixing the necessary pronouns.

253. Class 1st is formed by rejecting the ل of the infinitive, and changing the last radical letter for another; as رَغيدَل *to recover*

(health), رغيږي, الوتل *to fly*, الوزي, نښتل *to become ensnared*, نښلي پوهيږل *to know*, etc. پوهيږي.

نه سړي وَر څينې مړي نه تر رغيږي
خداي دِ څوک دَ عشق په رنځ مُبتلا نه که

" Man neither dies on account of it, nor RECOVERS *from it :*
May the Almighty not afflict any one with the pain of love !" Abd-ul-Hamíd.

بُلبُل نه دي دا چه الوزي په ګُلو ستا په لوري دي الوتلي څما رُوح

" This is not the nightingale which FLIETH *around the rose,*
It is my soul which hath flown towards thee." Abd-ur-Rahmán.

رُستمان دَ صبر زُهد لکه وړوکي نَنه وُوزي په خلوت دَ عشق له خرَپ

" The Rustáms of patience and abstinence like little children,
TAKE SHELTER *in privacy from the deep gash of love."* Abd-ul-Hamíd.

څوک پيران څوک مُريدان شُو وَلِ خُلق ئي کړ لوم خلق ئي کړ ګمراه
عامي خلق لکه مرغۍ پکښي نښلي

" Some became prophets, and some became disciples, but they made a gentle disposition and good qualities a net. They led particular persons astray, and the public became entangled in the net like birds." Makhzan Afghání.

په بَنده ګيۍ په دَريا خولي بهيږي تَر غرمي نه ستړيږم په قُلبه

" In the worship of God, the sweat FLOWS *like a river,*
But I TIRE *not by mid day with ploughing the land."* Kásim Alí, Afrídí.

سَرور هَسي را ته وُه رِ څه پوهيږيْ چه دا کَنده بوي د څه دي اَصحاب

وَر ته وُه رِ نه پوهيږُو چه دا کَنده بوي د څه دي

"The Prophet said to us—'Do YOU KNOW *what this stinking smell is occasioned by?' The Companions of the Prophet said unto him.* 'WE *do not* KNOW *what this impure smell is produced from.'"* Fawá'íd-ush-Sharrí'æa.

254. The present tense of the verbs of the 2nd class is formed by dropping the ل of the infinitive, and rejecting the two last radical letters; as in زَغليدَل *to run*, and اَوريدَل *to rain*.

EXAMPLES.

د مَعني قُوّت مي هَسي مَدَد بيا مُنَد

په يوه نَفَس له قافَ تر قافَ زغَلَم

"I obtained such assistance from the faculty of speculation,

That in one breath I RUN *from Kaf to Kaf—from one end of the world to the other."* Futtih Khán, Mirzá.

که هَمه عُمر باران وَر باندِ اوريِ خَس به کُل د پيغَمبَر نشي هَرگز

"Though rain FALLETH *on the thistle for an age,*

*It will never become a violet."** Abd-ur-Rahmán.

255. The verbs of the 3rd class, reject the ل of the infinitive, and the three last letters in forming the present tense; as کښينا ستَل *to sit*.

باز وُه رِ چه يوْ آواز وُ کا په پَرواز راشَم په لاس ئي کشينَم چرک

وُه رِ رِشتيا وائي

"The hawk said 'when he calls out to me, I return from my flight, and

* The violet is called at times the Gúl-i-Paighambar, or the Prophet's flower.

I SIT *on his hand.' The cock answered, 'you speak truly.'"* Æ'yár Dánish of Khushhál Khán, Khaṭṭak.

256. The verbs which constitute the fourth class are few in number. They reject the ل of the infinitive and the last radical letter altogether in forming the present tense, and the first vowel which is long, is lost by elision; as in چاودَل *to crack,* or *split.*

EXAMPLE.

دَ ښايِست مَخي ئي نشَته ورَ ته چَوِي مَيَن زړُونَ

"She has no equal in loveliness,

On her account loving hearts BREAK." Ahmed Sháh, Abdálí.

257. The 5th class of verbs drop the ل of the infinitive and the last radical letter for two others in forming the present; as خَتَل *to ascend.*

The following is an example:

له خامي جوش وْ خروش خيږِي له ديګه

لِي دَ زړه په مَرګ ګواهِي عَيانه ږَبه

"Through crudity and rawness, ebullition and agitation ARISETH *from the pot—*

Of the heart's death the manifest tongue giveth evidence." Abd-ul-Hamíd.

258. The 6th class merely rejects the ل of the infinitive, without altering the other letters; as مړَل *to die.*

دَ وصال په چَشمه مرَم وُچي شونډِ دَ هجران دَ انديښنو له تابَ تَپَ

"At the fountain of attainment of desire, I DIE *with lips parched,*

From the burning inflammation of the anxiety of separation." Abd-ul-Hamíd.

259. The 7th class of verbs adds another letter after dropping the ل of the infinitive for the present tense as in سوَل *to burn.*

EXAMPLE.

چه مُلوُک دَ مُحَبّتَ په اور سوَزِي دو باره په ښه ثنا شه ورَ ته ګويان

"On becoming aware that Mulúk BURNETH *in the fire of love,*

He again began to speak his thanks and congratulations to him." Saif-ul-Mulúk, and Badrí Jamál.

260. Class 8th drops the ل of the infinitive and afterwards rejects the two last letters, and lengthens the first syllable from (ـَـ) to ا in the present; as غپيدَل *to bark,* زنګيدَل *to swing.*

EXAMPLE.

سره په وِينو دَ سرو ګُلو په څير زانګِي

هزار زړُونَ ستا دَ زُلفو په هَر خَم کښي

"Red with blood like unto red roses SWING

A thousand hearts in every bend and twist of thy ringlets." Abd-ur-Rahmán.

261. The verbs of the remaining six classes are all imperfect, and only two—the 9th and 11th classes—have any present tense: the remainder take the present of some other verb to supply the deficiency.

262. The present tense of verbs of the 9th class is formed in a similar manner to that of the verbs of the 1st class, by dropping the ل of the infinitive and substituting another letter for the last radical one; as in ماتيدَل *to break,* پاتيدَل *to remain,* تيريدَل *to pass away,* etc.

EXAMPLE.

شيرِين عُمر چه تيريږِي دَريغ دَريغ لَکَه اوبه هَسي بهيږِي دَريغ دَريغ

"*Alas for pleasant life that* PASSETH *away thus!*

Like water it glideth along, alas! alas!" Ahmed Sháh, Abdálí.

زغابتَل *to run,* which is of the 10th class has no present tense, but uses the present of زغليدَل which bears the same signification, and has been already described under the 2nd class, to which it belongs.

263. Verbs of the 11th class form the present tense in a similar manner to those of the 6th, by the mere rejection of the ل of the infinitive, and adding the different affixed pronouns; as in درومَل *to go.*

EXAMPLE.

هيڅ په څان نه پوهيده چه چرته درومُو

نه ئي زده وُو چه کوم مُلک دي کوم مَکان

"*We knew nothing whatever respecting ourselves, as to where* WE GO,

Neither did we (then) understand what country it is or what place."

Saif-ul-Mulúk, and Badrí Jamál.

264. لاړَل *to go,* which constitutes the 12th class in itself, has no present tense, and uses that of تلَل *to go* or *depart,* which belongs to the following class.

265. The infinitive تلَل *to go* or *depart,* which constitutes this 13th class, is one of the most irregular verbs in the Pushto language. It uses څَ as the present tense, which belongs to some unknown root.

EXAMPLE.

شهزاده وِ آس نيزه راته حاضِر کړيْ يارانو

چِين ته څَم را ته ډير دِي مَنزِلُونَ

"*The Prince said—'Make ready my horse and spear, oh friends.'*

For I GO *to China—I have very many stages before me.*" Bahrám Gúr.

266. راغلَل *to come,* constitutes the 14th class of the intransitive verbs, and is similar to the preceding. The prefixed را is sometimes changed for در and ور the significations of which have been given in Chapter IV. It has no present tense of its own, and uses that of تلَل with the prefixed pronouns already referred to.

The following is an example:

بیا آواز شه چه ابراهِیم خَلِیل راڅِینَ
دَ ٠٠ اِمام حُسیْن په مَرګ پزړه غَمګِینَ
هَم بِي بِي سائِره راڅِي آخته له وِیره
دَ اِمام حُسیْن په مَرګ پرزه زهِیره

"*Again a sound came, that, Ibrahím the friend of God* COMETH,
Aggrieved in heart on account of Imám Husain's death.
Lady Sá'irah too cometh afflicted and sorrowful,
Disconsolate on account of Imám Husain's death." Muhammad Hanífah.

267. In works on divinity, and other religious writings نَ or نه is very generally affixed to the third person singular and plural, masculine and feminine, of the present tense, as in the first line of the example just given. It is also added to the Aorist, Future, Imperative, and the Past, and will be found explained under those heads.

The Aorist Tense مُضارِع.

268. Properly speaking the present tense is formed from the aorist by rejecting the prefixed وُ of the latter, which constitutes the only difference between them, therefore it will not be necessary to give separate examples of each of the fourteen classes of the intransitive verbs, but

merely to point out any peculiarities that may exist, and exceptions to general rules.

The following are examples:

لکه وُ نښَلِي مَرغيْ پَسست دام دَ سَلو لوُمو
هَسي رَنګ پريشان زُلفو کييَستَم په کَشاله کښي

"*Like as a fowl* MAY BECOME ENTANGLED *in a loose snare of a hundred nooses,*

So her dishevelled locks entangled me in embarrassment and perplexity." Abd-ul-Hamíd.

چه وَر ته يادَ شوه چه قعده مي کَړِ نه دَه که وناستِ ته نَردي وِي
و بيار ته وُ جاروُزِي اوْ قعده دِ پر څاي کا

"*When it comes to his recollection that, I have not made the first kaædah,* and he be about to arise from his sitting posture,* HE SHOULD RETURN *to the same position and perform the kaædah.*" Fawá'íd-ush-Sharrí'æa.

که په څاي وُ دَرَم کاڼکه مي آخلِي څه کَړي بويه وُ ئي وِ چه اَسباب دَ
عَقل دَ دي وَرطي دَ پاره پيْدا دي

"*If I* SHOULD STAND *here, the crow will seize me; what is it necessary to do? He said—'the goods of genius and prudence are invented as a remedy for difficulty and perplexity.'*" Æ'yár Dánish of Khushhál Khán.

ما وَيل چه څنِ وُ څښتَم کوم لورِ ته دوي په زغاستي وُ نيوَلم شِتابان

"*I said,* I SHOULD FLEE *to some other place away from these,*

* A form of sitting at prayer.

But they running after, quickly seized me." Saif-ul-Mulúk, and Badrí Jamál.

شي دَ ښُکليو دَ دَستار هَله لايق چه زړه وُچوَيِ دَ غُنچي په صَبُوري

"He will become worthy of the sash of the beloved,

When his heart MAY BURST *with patience like the rose bud."* Abd-ul-Hamíd.

چه څوک وُمرِيِ اوْ توبه ګار وِي له غيْبَت تَرَ هَمه خَلقُ وَرستي به
په جَنت کښي داخليږِي اوْ که وُ مرِي اوْ له غيْبَت توبه ګار نه
وِي تَرَ هَمه خَلقُ وړُنبي به په دوغَښ کښي داخليږِي

"If a person SHOULD DIE, *and may have repented of calumny, he will enter into Paradise before all the rest of the creation; but if* HE SHOULD DIE, *and may not have repented of slander and evil-speaking, he will enter Hell long before the rest of the world."* Fawá'íd-ush-Sharrí'æa.

269. The prefixed وُ of this tense, like the ب of the Persian, is often rejected as redundant, but the proper signification can seldom be mistaken. In the following extracts will be found examples in which it is rejected in some instances, and retained in others.

EXAMPLES.

څه عَجَب دي که هُماي پدام نښَلِي
هَر صَياد څَخَه چه دام دي دَ اِخلاص

"What cause for astonishment is it though the Phœnix SHOULD BECOME ENTANGLED *in the net,*

(By means) of every bird-catcher who possesseth the net of sincerity and love." Abd-ul-Hamíd.

خردمَندي هَم دا تقاضا کا چه کَرد نَ بيوَفائي په لَمَن نَ اَحوال نَ هيچا کشيننَي چرک څواب وَرکړ چه له ما کوم بيوَفائي اوْ کوم بَد عهدي شوَي دَه

"Wisdom also maketh this demand, that the dust of unfaithfulness SHOULD NOT REST* *on the skirt of any one's circumstances or affairs. The cock answered him—'What ingratitude, or what bad faith has been found in me?'"* Æ'yár Dánish.

دوه يم دا چه تَوَجُّه بِاطِني پرِ وُکړم چه خاطر ئي په اِضطراب کَښ شي عَقل هوش ئي سره کَښ وَړ شي اوْ رُوح به ئي شُغل په بَل اَحوال کا اوْ مَخ به څرکند لَکَ بل مَثل شي

"The second is, that I should turn my inward regard towards her, so that her heart SHOULD BE FILLED *with agitation, and her reason and intellect confused and confounded, by which means her soul will employ her on some other affair, and will render her countenance visible like a lighted torch."* Adam Khán, and Durkháni.

څمُوږ خداي و مُومنانو توفيق وَر کړي چه په لارِ نَ مُصطفي څي

"Our God hath bestowed grace on the Faithful, so that THEY SHOULD WALK *in the ways of Muhammad, the Chosen One."* Fawá'íd-ush-Sharrí'æa.

270. An example of the نَ or نه prefixed to the third persons of the

* This is an example of the particle of negation inserted. See Sec. 421.

aorist as well as other tenses in religious writings, referred to at page 126, is contained in the following extract.

که سړي په اوبو ډوب شي يا په اور کښي وُ سوځيږه يا ليوَکان ئې وُ خوريَن دَ دِ واړو سوال هُم حق دي دي عالِم قادِر مُطلَق دي

" Whether a man may sink in the water and be drowned, or MAY BECOME CONSUMED *in fire, or may be devoured by wolves; under all these circumstances the interrogation (at the last day) is certain and beyond a doubt, for He is Omniscient, and Omnipotent."* Fawá'íd-ush-Sharrí'æa.

1st *Future or Precative Tense* اَمرِ حاضِر.

271. The 1st future or precative tense is precisely the same as the aorist, with the exception that it adds the particle دِ to the third person singular and plural, whether masculine or feminine.

272. As I have already stated, the aorist merely differs from the present by the prefixed وُ, and the 1st future from the aorist by prefixing the دِ to the third person, and consequently it will be unnecessary to give examples of each of the fourteen classes of intransitives, which have already been given for the present, as by prefixing the particles referred to, these tenses can be formed.

EXAMPLES.

دَ سَړه برابَر دَ روْض پلوِر مَخ په قبله دِ وُدَريږي دِرکَز يا څلورکَز

دِ بيارته وُدَريږي

" HE SHOULD STAND *parallel with the head of the mausoleum, with his face towards Mekka, and* HE SHOULD STAND *about three or four yard distant."* Fawá'íd-ush-Sharrí'æa.

که سړي په سهوه سورت ترک کا په وړنبي دواړه رکعت په رکوع کښي
ور ته یاد شه دي د و جاروزي په هغه څاي د سورت لولي

"If a man by inadvertency should omit the appointed section of the Koran (in prayer) in either of the first two inclinations of the body, and at the time of making the inclination, it cometh to his recollection, HE SHOULD RETURN *to the bending position, and on that very place repeat the section required."* Fáwá'íd-ush-Sharrí'æa.

273. Like the preceding tense, the prefixed و of this also is often rejected altogether, and sometimes understood; as in the following extract.

آرویدونی د غیبت له کناه هله به خلاص شي چه پر ژبه د انکار د
هغه و کا او پرهیز شي یا خبره د ترمیان کا چه غیبت څن وران کا یا
د پاڅي له هغه څایه د غیبت له آرویدو د څان خلاص کا

"A listener to slander will become liberated from that sin when he shall deny it with his tongue, and shall refrain from it, or shall put in a word, so that the calumny be refuted; or HE SHOULD RISE UP *from the place, and release himself from hearing backbiting."* Fawá'íd-ush-Sharrf'æa.

274. When a personal pronoun is used with the third person of this tense, the د precedes the prefixed و of the aorist, but when the third personal pronoun is not used, the و precedes the د; as in the following example.

و د نه ټکیږي اور د چا په خونه که زنرا ئی وي د شمس یا د قمر

"LET *not fire* REACH *the house of any one,*
Though its brightness be that of the sun and moon." Abd-ur-Rahmán.

The Second Future Tense مُستَقبَل.

275. The second future tense is formed from the aorist by the addition of the particle به, and is subject to exactly the same rules and variations as that tense.

Examples are contained in the following extracts:

تله حَقَ دَه یارانو په صراط به وُ څوړیږي په هیبَت به نیک ؤ بَد ورَ ته
حضریږي عملُونَ به دواړُ جوکَل شي هَر بَنده به په خپُل حال ښه
وُ پوهیږي

"*Passing over the bridge of Sarat is true my friends, and* YOU WILL BE PERTURBED *through awe. Both good and bad* WILL ASSEMBLE *on it; all actions will be weighed, and every one* WILL KNOW *the state of his case.*" Fawá'íd-ush-Sharrí'æa.

که زړه سَوي را باندِ نکړِ زه به وَ مَرَم ښه به نکړِ خوُن به وُکړي دَ خوره کي
څله کړي خَبرِ ټکي

"*If thou dost not take pity on me,* I SHALL DIE. *Thou wilt not act rightly! thou wilt murder thy sister! Why dost thou speak, oh deceiver?*" Adam Khán and Durkhání.

دَ دوغَښ څِنِي لَړمَ دي که غَر په لاشه وُ وَهِي به وُ سوَځي اِیري شي

"*There are some scorpions of Hell, that if they strike a mountain with their sting,* IT WILL BURN, *and become ashes.*" Story of Báḅú Ján.

276. As in the two preceding tenses, the prefixed وُ of this also is rejected as redundant, but invariably so for those verbs which do not take و in the past tense which see.

EXAMPLES.

هَر چه دُرُومِي په هِيڅ رنګ بَه نه جارووُزِي دَغه رسَم دَ دُنيا دي
څه نيک خو

"He who departeth from this world, WILL NOT RETURN *again in any way,*

Whatever may be his good qualities, for this is the common law of the world." Kásim Alí, Afrídí.

ادم خان په زړه نَتَلي په صوُرَت کوټَلي و مِيرو بلو ته ئي وُ وي که دا
کار مي له لاسَ وُ نه شِي زه به له دي مُلکَ وُرکَيکَم تاسي بَه را سَره
څيْ که بَه نه څيْ

"Depressed in mind, and altered in countenance, Adam Khán said unto Meru and Balú—'if this affair is not completed by my hand, I will disappear from this country. WILL YOU GO *with me, or* WILL YOU *not?'"* Adam Khán and Durkhání.

277. When a regular personal pronoun (ضَميرِ مُنفَصِله) as well as the affixed personal pronoun (ضَميرِ مُتَصِله) is used in this tense, the به precedes the particle وُ, but when no separate pronoun is used, the به follows the وُ.

EXAMPLES.

دَ ګُلُونو يَم مُشتاقَ دَلِ سوخته يَم له فراقَ
اوْ که ته وِ تر نَما ښامَ زه به وُ سوزَم تمَام

"I am a longer after roses, I am burnt to the heart by separation.

Shouldst thou put off the time to evening even, I SHALL BECOME *entirely* CONSUMED." Yúsuf and Zulíkhá.

وُبه خیګِي سَحَر دَ شپي دَ غم وَبه رَسِي په آخر غم دَ بیلتُون

"The morning of the dark night of sorrow WILL DAWN *at last!*

The grief of separation WILL *at length* REACH ITS TERMINATION!" Yúsuf and Zulíkhá.

278. In poetry some license is taken with respect to the به, and it is often inserted between the syllables of a word; as in the following couplet:

په دِ شَکْ دَ قوْم په لوري پګوښه دَ سترګي ګورِي

که دوي کښینِي کښي به نَم که دوي پاڅِي پا به څَم

"When in this doubt, he should look from the corner of his eye towards the congregation, and determine that 'if they sit, I WILL ALSO SIT, *and if they rise* I WILL *also* RISE.'" Rushíd-ul-By'án.

Several words may also intervene between the particle and the verb—one may be at the commencement, the other at the termination of the sentence; as in this extract:—

اوس بَه کُفر ته دَ تورو زُلفو و وزَم کَنړه مه کَوه دَ پَند خبَرِ نورِ

"Utter not any more words of counsel or admonition,

Otherwise I WILL *now* GO OUT *to the paganism of black curls."* Abd-ul-Hamíd.

The Imperative اَمر.

279. The imperative mood is always formed in a similar manner to the 1st future tense, with the exception, that it has no first person singular or plural. It drops the affixed personal pronoun for the second persons, and is not subject to change in termination for gender, but is

subject to the same rules and exceptions as the preceding tenses of the aorist and first future.

The following are examples :

ته دَ شام په لوري مه څه اوس په برِته وُ جاروُزه
اوس قرار پَر څاي کښينه که پَر حُب دَ حَضرت يُنه

" Go not towards Syria! TURN BACK *now! Remain stationary in some place, if thou hast any affection for the Prophet."* Tawallud Námeh.

نه کا هِيڅ را باندِ يار دَ مهِر پيښَ اي څما توري طالِع څخو وُ بريښَ

" My beloved showeth none of the customs of affection towards me,

Alas! my dark dark destiny! SHINE OUT *a little on me."* Abd-ul-Hamíd.

دَ رِيا په زُهد مه غليږه زاهِدَ په کار نه راڅِي دَ وِينڅي زوي لُور

" BE *not* DECEIVED *oh monk, with the devotion of hypocrisy!*

For the slave-girl's son and daughter will be held in no estimation." Abd-ul-Hamíd.

رايشه دِلبره چَري په ګور باندِ څما مه څيزه په هِجَر زړه په اور باندِ څما

" COME *sometimes to my tomb, oh my beloved one!*

Burn not my heart (even there) with the fire of separation." Kásim Alí, Afrídí.

TRANSITIVE VERBS اَفعالِ مُتَعَدِّي.

280. Under this head are included primitive and casual verbs, which form their past tenses somewhat differently from intransitives.

281. The past tenses of primitives and casuals are formed by rejecting the ل, the sign of the infinitive mood, and prefixing to this base or

or root, the particle, the sign of the past, which is written وُ, وُه and وو; as څنډل *to shake,* څنډ - وُ or څنډه - وُ *he shook;* الوُزَوُل *to cause to fly,* الوُزاوُ - و or الوُزاوُه - و *he caused to fly.*

282. Derivative verbs formed from adjectives by the addition of وُل reject these two letters in forming the past tenses, and thus return to their primitive state, and the past tense of the verbs کړل or کَوُل *to do,* is used in forming it; as ټیټ *bent,* ټیټَوُل *to bend,* ټیټ که *he bent;* کلک *hard,* کلکَوُل *to harden,* کلک کړ *he hardened.*

283. A few verbs derived from nouns and pronouns by the addition of وُل are subject to the same rules; as غګوُل *to sound,* غګ *sound,* غګ کړ *he sounded;* خپلوُل *to make one's own,* خپل *self,* خپل کړ *he gained over.* There is, however, an exception to this, like all other rules, in ویرَوُل *to frighten,* from ویر *fright,* which becomes ویراوُ - وُ or ویراوُه - وُ *he frightened.*

284. In the same manner, when primitive intransitives are made transitive, by changing the ل of the infinitive into وُل as بَلیدَل *to burn,* (I.) بَلَوُل *to burn* (T.), and derivations derived from adjectives made transitive by changing the یدل into وُل; as زَنګیدَل *to swing* (I.) and زَنګَوُل *to swing* (T.), the same rules are applicable as for the verbs mentioned in paragraph 282.

285. Transitive verbs must agree with their object in gender and number, in all the inflexions of the past, and the object must be in the nominative, and the agent in the instrumental case.

بادشاه مور اوْ پلار دَ هَغه هَلَک را وُ بَلَل اوْ په ډیر نَعمَت ئي رضا کړل

"*The king* CALLED *the boy's mother and father, and* DISMISSED *them with many gifts.*" Gulistán.

286. The affixed personal pronouns (ضمایرِ مُتّصله) are not used with transitive verbs in the past tense, and the regular prefixed personal pronouns in the instrumental case must be used instead.

The other form of personal pronoun used with verbs to denote the agent, described at page 57—59, paragraph 123—125, is used with transitive verbs to denote the agent, and may precede or follow the وُ, the sign of the past, but the former is the most common.

When, as in the following example, an affixed personal pronoun is used with a transitive verb, it points out the objective case; as,

ستا خُمارو سترګو مَست کړَم بې شراب
څکه ګرزَم مَست اوْتر هَسې بې تابَ

"*Thy languishing eyes* MADE ME *intoxicated without wine:*
For this reason I wander about drunk and dissolute, without power or endurance." Abd-ul-Hamíd.

287. There are no less than twenty-four classes of transitives perfect and imperfect, but only ten methods of forming the past tense, therefore I shall divide them into so many forms.

288. 1st Form. The verbs of the 1st, 6th, 7th, 8th, and 12th classes form their past tenses by rejecting the ل of the infinitive, and lengthening the first vowel from (——) to | in the singular as in the following examples.

زه و شرم ننګ ته په کُم ننګ شرم ګورَم
واچاوُ په ګُل پَسې غُنچې دَ سَر پرزې

"*With what modesty and diffidence shall I behold bashfulness and chasteness—*

The bud HATH THROWN BACK *the veil from its head for the sake of the rose.*" Abd-ul-Hamíd.

مُلا کَرمالِي تَرڅانَ په خوا واستاوُ چه وَرشه په دُرخانيْ خبرَ وُکړه چه
سَر خوړلي چِيني لره له خَلقو سَره راغيْ

"*Mullá Karmálí* SENT *some one on before—saying, 'go and give information to Durkhání, that The Unfortunate with people along with him hath come to the spring.'*" Adam Khán and Durkhání.

289. The long vowel ا is again rejected in the plural for (ـَـ); as,

زين زينه هَغه ګړيْ پَسي واستَوُل سَړِي مُطَلِّب وُ باله کور ته مِينه دار
وُه لک وَرور ته

"*That very hour Zen Zenah* SENT *men after Muttalib and called him, and he entertained him like a brother.*" Tawallud Námeh.

دايګانُ ورَ ته وُ وَيل اي لورِ حال دِ څه دي خپُل احوال کړه را بيان

"*The nurses* SAID *to her, 'oh daughter!*

What is thy condition? relate thy affairs unto us.'" Saif-ul-Mulúk and Badri Jamál.

څما واړه اندامُونَ ئي دَ اور په زَنځيرُونَ
سَره وُ تَړَل بَسته شوَم په دا غَم کښي خوار خسَته شوَم

"*The whole of my limbs they* BOUND *with chains of fire:*

I became pinioned, and in this anguish I became distressed and afflicted." Story of King Jumjumah.

290. The first and second persons plural are the same as the third person masculine singular, with the plural form of pronouns prefixed. The third person masculine plural is formed by merely prefixing the ُ to the simple infinitive, as in the three examples just given.

291. Another form of the third person plural, applicable to all classes of verbs, is written in a similar manner to the form for the feminine singular, as is also the case with regard to intransitive verbs.*

The following extract is an example:

زر خپل نورې ډ شاه و دُختر ورکړه ډ شاهې نورې د واغوسته په څان

" Quickly she gave her own clothes to the king's daughter,

And CLOTHED *herself in the royal robes."* Saif-ul-Mulúk and Badrí Jamál.

292. The feminine form of the past tense of transitive verbs is obtained in the same manner as that of intransitives by affixing ه or له to the masculine in the singular, and ې or (ـِـ) for the plural. The ې is more frequently written than the latter.

Some verbs take ه and له indiscriminately in the feminine singular, whilst others again merely affix the له, and the verbs of the 1st Form now under explanation, are included in these exceptions.

293. Examples of the feminine singular.

باد پرده ډ مخ څما وُغورزوله هغه څاې یو زرګر ناست وُه پدوکان

" At the place where the wind FORCED AWAY *my veil,*

A goldsmith was seated in his shop." Saif-ul-Mulúk.

ډ کوچ نقاره لاس ډ اجل را وُ وهله

اې څما دوُو سترګو وداع ډ سر را وُکړې

" The hand of destiny and death STRUCK *the drum of departure,*

Therefore oh my eyes, you should bid adieu to the head." Gúlistán.

* See page 126, paragraph 210 and note.

دا خبره پَر موسي وَه سَخت تَر چه دا واچَوُله مار شُوه دا په قهر ن قهار شُوه

"This matter was exceedingly difficult for Moses, nevertheless when HE CAST *it (his staff) down, it became a serpent. This happened by the power of the All Powerful."* Babú Ján.

294. Examples of the plural.

لعل کُونِ اوښي ئي په مَخ وُبَهَوُلي په ډير غم فراق ئي وُه کُونه زَعفران

"The red coloured tears from his cheeks he SHED,

And through the excessive grief of absence he was like saffron." Saif-ul-Mulúk.

295. Some infinitives have more than one method of forming the past tense; as in وَيل *to speak*, or *to say*.

The following are examples:

مَليکي و خپلي مور وَ ته وُه وِ پَدا حال ئي بَدرِي هُم کړه خبَر

"The queen SPOKE *to her mother clandestinely,*

And with this circumstance also, she acquainted Badrí." Saif-ul-Mulúk and Badrí Jamál.

نوشاده وِ • اي دَ روي زمين بادشاهَ له کتابَ را مَعلُومیږي پدا شان

"Nohshadah SAID—*oh! king of the Universe!*

In this manner I discover from the books." Saif-ul-Mulúk.

The two examples just given are only used in the masculine.

296. 2nd Form—Consists of the infinitives of the 3rd 4th, and 10th classes, which form the past tense by merely rejecting the ل of the infi-

* This latter form is more properly speaking the imperfect tense, but used for the past. See page 184, paragraph 320.

nitive and prefixing the particle وُ, as exemplified by the following extracts.

په ژوندون د هسي وُ يستم له يادو لکه هيرکا څوک د سلوکالو مړي

"In my life-time thou didst PUT ME OUT *of thy remembrance,*

Like as one forgetteth a deceased person of a hundred years." Abd-ul-Hamíd.

ابُوبکر چه پند وُ وِ پند ئي واخست همه واړه پر عمل کَ مُستقيم شُو

"When Abu Bakr made an exhortation, they all TOOK *his advice, acted up to it, and became resolute in it."* Fawá'íd-ush-Sharrí'æa.

بيا دوه مُهران په لاس کښي را کړه وُ ئي غوښت په بَها دُرُ مَرجان

"Again she gave two pieces of gold into my hand,

And REQUIRED *of me the value in pearls and corals."* Saif-ul-Mulúk and Badrí Jamál.

297. The plural of this 2nd Form of the past is derived in the same manner as for the 1st.

EXAMPLES.

پَس څلويښت وړځ حاضِر شوَل و بادشاه ته

عرض ئي وُکړَ په طريق د عَرض کويان

په کوشش اوه اَقليم وُ غوښتَل مُوِر

اوه پُشت د هر چا شُو ناظِران

شِي پيدا بَد شَهبال د شاه رُخ لُور

نوم ئي دي بَدرِي جَمال شاه پريان

" After forty days they came into the presence of the King,

And made their statement to him in a humble manner—

' We have SEARCHED *through seven regions with great care,*

And find there will be a daughter born to Shahbál, son of Shah Rukh,

Her name is Badrí Jamál—the sovereign of the fair.' " Saif-ul-Mulúk.

298. Some of the infinitives of the 3rd and 10th classes ending in ت which are contained in the 2nd Form of the past tenses, insert a و before the final letter for the third person masculine singular, which is changed to ا for the plural, the ت then taking an affixed (ـــَـــ) or ه; as کَتَل *to behold,* وُ-کوت *he beheld,* وُ-کا ته *they beheld.*

The following extracts are examples:

سامِد وُکوت شاهزاده په تخت ناست نه وُه

په خاطِر ئي وُ کَړ دا دَلِيل ګُذران

" Sa'ad SAW *that the prince was not seated on the throne,*

And through his mind this thought passed." Saif-ul-Mulúk.

زَرګَر وُکا ته چه يار ځما را درومِي اِستِقبال ته ئي رَوان شَه خوُش شادان

" The Goldsmith SAW *that his sweetheart cometh,*

He went out to receive her, delighted and overjoyed." Saif-ul-Mulúk.

299. The infinitives which constitute this 2nd Form of the past, use ه and له indiscriminately for the feminine singular termination, affixed to the masculine, which are changed to ي or (ـــِـــ) and لي or لِ in the plural.

EXAMPLES.

په شِتاب ئي دُعا وُلوَسته هَله ته هُم ئي پوُکړه په سپين مَخ د مَحبوبان

"*With all speed* HE REPEATED *the invocation,*

And he breathed on the fair face of the beloved." Saif-ul-Mulúk.

مور مي را ته وُ وِ ستا نِيکه دَ صَدَقَ خرُما ويشِي هوُرِ وَر شه څکه راغلَم اوْ

خرُما مي واخِستَله

"*My mother said unto me—'thy grandfather divides the propitiatory offering of dates,' therefore I came and* TOOK UP *a date.*" Fawá'íd-ush-Sharrí'æa.

لسَ لسَ زَرَ ئي په هَر سَردار پَسي کړه بيائي وُغوښتي کِشتيْ له مَلاحان

"*He placed ten thousand men under each commander,*

And then he DEMANDED *boats from the boatmen.*" Saif-ul-Mulúk.

نورښي جامي واغوستَلي نوي ګوشه نشِين کښيناست پدود دَ دَرويشان

"*Then* HE DRESSED *himself in plain new clothes,*

And sat in solitude and retirement like the monks." Saif-ul-Mulúk.

300. 3rd Form. The infinitives of the 11th and 14th classes form the past tense by rejecting the ل of the infinitive and prefixing the particle وُ as in the preceding Form, with the exception that the last letter of the root is accented or moveable in this, whilst it is quiescent in the former.

EXAMPLES.

دا جواب چه دُرخو واوريدَ په غوْګو بي طاقَتَ آهومَنه کور وْکَر شوه

"*When Durkhání* HEARD *this reply with her ears, she became faint and powerless; she sighed, and became (as it were) blind and deaf.*" Adam Khán and Durkhání.

وُ ئې وَيل دَ بادشاهيْ دولَت دَ سيوري لاندِ هَمه وارِه راضِي مي

وُ ساتَل مَګر حاسدِ چه راضِي نشه

" He said—' beneath the shadow of the wealth of royalty I kept all but the envious, pleased and contented, but they did not become satisfied.' " Translation of the Gúlistán.

301. The feminine terminations of the infinitives of this Form, are ه and له for the singular, and (ـِـ) or ي and ل or لي for the plural.

EXAMPLES.

صباح دَ وَختَه چه هَغه پلار وُ ليده زُوم ته ورغيْ خبره وُ پوښتيده
که اي کمينه دا دِ څه تيره دندان دِي شونديي ئې څوکاږي دا نه انبان دي

" In the morning when her father beheld her, he came to his son-in-law, and ASKED *him about it, saying,*

' Oh rascal! how sharp are those teeth of thine? To what extent wilt thou stretch her lips? they are not leather!' " Gúlistán.

چه دائِي تر دا خَبره واوريدَله عاقبَت شُو دوي و کور وَته رَوان

" When the nurse heard this speech from him, they at length departed for their own house." Saif-ul-Mulúk.

چه دائِي له دي خبرَي واوريدَي هَسي نادري
شوه حيران په دا کار کښي دَ علاج په کار وُ بار کښي

When the nurse HEARD *from her such singular and uncommon words,*

She became amazed at the circumstance, and perplexed as to its remedy." Yúsuf and Zulíkhá.

302. By far the greatest number of infinitives in the language form their past tenses according to one of the three Forms already explained, for which reason I have given pretty numerous examples of them. The infinitive of the remaining Forms being few in number comparatively, will not require so many examples to illustrate them.

303. 4th Form—obtain their past tenses in a similar manner to the verbs of the 2nd Form, by rejecting the ل of the infinitive, the last characteristic letter being immovable or quiescent, but with this difference, that they altogether reject the ُو of the past, by which there is no difference in the mode of writing between the past and the imperfect; thus, پرانتَل *to unloose,* پرانَت *he unloosed;* بوتَلَل *to take away,** بوت *he took away.*

لاس په نامه وړَته وُلاړ شه په اَدَب کښي

په ثنا ئي ډَ بادشاه پرانَت زبان

"*With hands folded on navel he stood before him in a respectful manner,*

And in commendation of the king his tongue be UNLOOSED." Saif-ul-Mulúk.

دا عَذاب په ما دراز شه نَن تر غَورِ مي يوْ آواز شه

وي زه ډَ دُنيا سراي ته بيا ئي بوتَم هَغه څاي ته

"*On me this torment continued for a long time, and this day a sound fell on my ear,*

* This infinitive is used for animate objects, and وُړَل for objects inanimate.

Saying—'depart to the inn of the world;' and then they TOOK ME *away to that place."* Story of King Jumjumah.

سرداسیا دَ رُونړو پرانته بَندوُنَ چه بَهرام په ښه حِکمَت تَړلي ووُنَ

"Sardasí'á UNLOOSED *her brother's bonds, which Bahrám with much skill had fastened."* Bahrám Gúr.

په خواريْ زاريْ بوتلوُ تَر زَندانَ نا کَړِ چاري کړِه څموُږ په څان

"With much distress and suffering they TOOK US AWAY *to the prison,*
And treated us with much impropriety and disrespect." Saif-ul-Mulúk.

304. The feminine is obtained like that of the infinitives of the preceding Form— ه or له for the singular, and (ـِـ) or ي and لِ and لي for the plural.

305. 5th Form—drops the ل of the infinitive in forming the past, the final characteristic letter being movable, merely differing from the 1st Form (which see) inasmuch as it altogether rejects the prefixed وُ; as کښينَوُل.

هِغي جَلِ شاهزاده تَرَ لاسَ وُ نيوُه
پاس په تخت ئي کښيناوُه په عِزّ وْ شان

"The young woman took the prince by the hand,
And with much pomp and grandeur SEATED HIM *on the throne."* Saif-ul-Mulúk.

306. The simple infinitive of this as well as other classes of verbs is often used for the past tense, but in such cases an affixed personal pronoun in the objective case is used with it, as in the following:

دوه سَړي راغلهٔ له پاس زه وُ نيوُم له لاس

پدا څاي کښينَوُلَم په الماس ئي وُ وَرِدِلَم

" Two men came from above and seized me by the hand.

They SEATED ME *here, and cut me in pieces with a diamond."* Mahommed Hanífah.

په هَغه مَجلِس ئي واړه وُ بَلَل دوي پښه مِهر ئي له څانَ کښينَوُل دوي

" He called the whole of them into the assembly,

And with much kindness SEATED THEM *near himself."* Saif-ul-Mulúk.

307. The feminine termination for this class of infinitives in the past is له for the singular, and لي or ِل for the plural.

EXAMPLE.

چه ناګاه هَغه خُوُبَ دَ تمام عالم مرغُوُبَ

پلار ئي حضوُ ته وُبَلَله تر خپُل څَنګ ئي کښينَوُله

" When suddenly that beautiful one, the beloved of the whole world,

Was summoned to her father's presence, and SEATED *by him at his side."* Yúsuf and Zulíkhá.

308. 6th Form. Consists of the infinitives of the class which reject the sign of the infinitive, and last or final letter in the past; as سَول *to burn,* سه وُ *he burnt.*

EXAMPLE.

نه پوهيرَم چه سَړي وُه که يا نور څه

زه ئي دَرست دَ عشق پاور وُ سوَم بِريان

" I know not whether it was a man or some other thing,

Which entirely BURNT ME *in the fire of love."* Saif-ul-Mulúk.

309. 7th Form. Rejects the ل of the infinitive, and prefixes a syllable to the root, the final letter of which is quiescent. These infinitives also reject the prefixed وُ and are not common; as وُړَل *to remove*, or take away, يووړ *he removed.*

EXAMPLE.

عاقبت را خَخه يووړ دَ ستا سترګو که هر څومي زړه په صبر کښي ساته

"*At last thy eyes* CARRIED AWAY *my heart from me,*

Notwithstanding I guarded it with patience and endurance." Abd-ul-Hamíd.

310. 8th Form. The past is formed by rejecting the sign of the infinitive, and the prefixed وُ; as بايلَل *to play away*, or *lose at play*, بايله *he played* or *lost.*

EXAMPLE.

هَر چا چه په خوښي توب سَره عُمر بايله

هِيڅ ئي را وُ نه پيرِوْدَل زر ئي بايله

"*He who hath lost his life in pleasure, hath not bought any thing, but hath* LOST *his gold.*" Gúlistán.

311. The past tense of the casual infinitive بايلَوُل is often used for the past tense of بايلَل, as in the following extract:*

چه غلِيمِي کاندِ دَ خداي له ښو دوستانو

دين ئي بايلو حِساب شُو له کافرانُ

"*They who show enmity to the good friends of the Almighty have* LOST *their faith and religion, and have become counted amongst infidels.*" Fawá'íd-ush-Sharí'æa.

* See page 97, Class 5th.

312. 9th Form. The verbs of this class are formed from adjectives generally, and obtain the past tense by rejecting the ول used in their formation, as also the prefixed و of the past, to complete which the past tense of کول or کړل *to do*, is required; as خښول *to inter*, خښ کړ *he interred.*

EXAMPLE.

بيا نبي وِ جهنم راته ښکاره کړه ځما زړه دِ راته ډک په ډير ارمان که

"Then the Prophet said, show unto me hell, for thou hast FILLED *my heart with much faith."* Majmuæát-i-Kandahárí.

313. The whole of the infinitives of this as well as the 6th, 7th and 8th Forms obtain the plural in the same manner as those before described, and take both ه and ل for the feminine in the singular, and (—), ي, ل or لي for the plural.

314. 10th Form. The infinitives of this class use the simple infinitive with the prefixed و for all three persons both singular and plural; as خندل *to laugh*, وُ خندل *he laughed*, etc.

EXAMPLE.

پر سينه ئي لعنتي داغ وَر ښکاره شه اِمام وُ خندل نَ داغ په نندارَه شه

شمر وُ وِ دا خندا دِ اوس په څه نَه څه دانه دِ له ژوندُون پاتِ نَده

"The accursed mark was visible on his breast, and on beholding it the Imám LAUGHED. *On this, Shimr said—'what is thy laughter at present occasioned by, now that not one grain of thy existence remaineth?'"* History of Hasan and Husain.

The above form of the past is also used for the feminine singular and plural.

315. 11th Form. کَول *to do* or *perform*, which is used as an auxiliary, rejects the ل of the infinitive and the last radical letter in the past, and takes the prefixed وُ; as وُکا or وُ که *he did:* it is imperfect.

The following is an example:

حَضرت هَسي څواب وُکا و بِي بِي ته دَ نکِير مُنکِر آواز به دَ مؤمِن پر غَوږ هَسي ښه ګڼيږي لکه رانجه دَ چا په سترګو پورِ کيږي

"The Prophet MADE *this reply to the lady Ayesha—'The sound of Nakír and Munkir will fall as pleasantly on the ear of the Faithful, as the application of a collyrium to one's eyes.'"* Fawá'íd-ush-Sharrí'æa.

316. The prefixed particle of the past is sometimes omitted, as in the following extract:

که ئي هَر څودَ اِمام پلاس زور کَه
اِزاربَند ئي له اِمام حُسيْن خلاص نه کا

"Notwithstanding all the force HE USED *to remove the Imám's hand,*
Yet he did not undo the fastening of Imám Husain's drawers."
History of Hasan and Husain.

This verb has no plural form, and does not undergo change in termination for gender.

317. ن or نه is affixed to the third persons singular and plural of this tense, as is the case with other verbs, but it is peculiar to religious writings, or at the termination of a line in poetry for the sake of euphony; thus,

دَغه پَس عُمَر بِن سَعد پَهلوان وُه په سپاهيانُ کښِ شُماره دَ يذيدان وُه
په غُصّه ئي په کَرز باندِ وُ واهَن دَغه څوان سَر ئي له تَن جُدا کَن

"After that Umar bin Saæd who was a champion,

And computed amongst the army of the Yezídís,

With great wrath STRUCK HIM *with a mace,*

And SEPARATED *the head of that youth from his body."* History of Hasan and Husain.

The Imperfect Tense ماضِي اِستِمرار.

318. After having explained the past tense so fully, the imperfect is easily described.

The different methods of obtaining the imperfect, may be divided into six classes :—

319. 1st.—Out of the twenty-four classes of transitive verbs, fifteen form the past by prefixing the وُ, and the imperfect tenses of the whole of these are obtained by merely rejecting that prefix; as تَړَل *to bind,* وُ تاړَ *he bound,* تاړَ *he was binding.*

The following extracts are examples :

لور په لور ئي لَټاوُه تر هَغه پوري

څو ئي بيا مُوند شاهزاده بي خود له ځانَ

"He was searching about for him every here and there,

Until at last he found the prince quite beside himself." Saif-ul-Mulúk.

يوْ له پخوانو بادشاهانو په کار دَ بادشاهِي کښي ډير سُستِي کَوُله اوْ لښکَر

تَل تَتَله په سَختِي لاړَ

"One of the kings of old was extremely negligent in affairs of state, and USED TO KEEP *his army in arrears."* Gúlistán.

320. وَيل *to say,* which is of the above class, has a second form of the imperfect, which is also obtained by rejecting the prefix.

هَر چا دا وِ چه بي شَکه حُورُ العيْن دَه پدُنيا کښي له جَنَّت را يَستَلي

"*All* WERE SAYING—'*this is a very virgin of paradise indeed,*

Sent out of heaven into this world!'" Bahrám Gúr.

321. The plural is formed according to the same rules as the other past tenses.

EXAMPLE.

دَ آسمان په پلوُونُ ئي دَ اور لَبَي ليدَلي چه له ستورو بليدَلي هُم بُتان ئي نکوُن سار وُو پريوَتلي

"*All round the heavens* HE WAS VIEWING *flames which were taking fire from the stars, and his idols too had fallen, and were turned upside down.*" Tawallud Námeh.

322. The feminine termination is the same for this as for the other tenses.

EXAMPLES.

اي ځما نا پوهه دِله نَصيحت له مَړه آخله چه دنيا ئي ټولهوُله لاړ له دي دا ئي پريښوَله ځن ديَدن کانِدِ بيلتوُن دي

"*Oh my ignorant heart! Take example from the dead.*

Though they USED TO AMASS *wealth, they went from this world, and left it behind.*

To-day a meeting takes place: to-morrow is separation." Mukhammas-i-Abd-ul-Kádir.

پريواته دَ رقيبانو په سَر کانړي ما چه خاوِر ستا دَ دَر په تَندي لُوستِ

"*Stones were falling on the heads of my rivals,*

When I WAS SPRINKLING *the dust of thy door on my head.*" Abd-ul-Hamíd.

323. 2nd.—The imperfect tense of the four classes of infinitives which do not take the prefixed وُ is the same as the past in every way.

EXAMPLES.

بادشاه وُه و چه په دې حُکم کښِ له ما نه خطا وُ شوَه اوْ خبره په حال د
قَهر کښِ ځما له خولې وُ خَتَله وَلې بايده دې چه تا په هغِه چارِ کښې
دَغه رَنګ تَامُل په ځاې راوُړ چه لايق د حال د ناصحانُ وې

"The king said, 'By this command an error has been committed by me, and in a moment of anger an expression has escaped me, but under such circumstances it is necessary that thou WOULDST BRING* *into play such reflection as may be suitable to the condition of a wise counsellor.'"* Æ'yár Dánish.

هِيڅ آرزوُ ئې د خوړو د اُبو نوُه نه ئې سترګې پرانه تې په څه عنوان

"He had no inclination for eating or for drinking,
Neither DID *he* OPEN *his eyes in any manner."* Saif-ul-Mulúk.

324. 3rd.—Two classes of verbs lengthen the short vowel (—ـَـ) preceding the last characteristic of the past for, | in the imperfect; as خَښُول *to bury,* خَښ کړ *he buried,* خَښاوُ *he was burying.*

EXAMPLES.

چه ئې غم لره د ترکو لويوُاَم مور وْ پلار وې په هَلکَت را باندِ بوُر

"Since they WERE BRINGING ME *up to suffer the pangs of love for the fair,*
Would! that in my childhood my father and mother had been childless." Abd-ul-Hamíd.

* The imperfect tense is often used in a potential as well as an habitual sense.

فرعوْن چه دِ بادشاه کړَ چه په مِصر ئي خدائي کړَله اِظهاره

رودِ نیل ئي په فرمان شه تا دوستان زَهیرُول دَ هَغه دَ پاره

"When thou didst make Fir'æawn a ruler, who in Misr† laid claim to divinity;*

The river Níl‡ became obedient unto him, and thou for his sake DIDST AFFLICT *thy chosen people."*§ Babú Ján.

325. 4th. The imperfect tense of وَړَل *to take away* or *remove,* which forms its past by prefixing یو, and which differs from all the other infinitives in the language in this respect, is formed by rejecting یو in the same manner as the وُ in the first form.

یوْ دانِش مَند مي وُ لیِد چه په چا باندِ مُبتلا شه اوْ رازئي له پَړدِ نه را

څَرکند شه جوْرْ و جفا به ئي زیات له حَده وُړ اوْ ډیر تحمل وُه به کړَ

"I saw a learned man who had become enamoured with a person, and his secret became known. Indeed he USED TO ENDURE *no end of injustice and cruelty, and show great forbearance and resignation."* Gúlistán.

326. 5th. Another form of the imperfect, used in a continuative sense, is obtained by prefixing the particle به to the past tense, as exemplified by the following extracts:

چه ژړا کړم تَل ته تَله بَل رفیق مي نَمُوند بي بُلبُله

ما بَه حال وُ وایه له یاره ده بَه ژړا کړَل له ګُله

"Notwithstanding I constantly weep and wail, I found no other partner in my grief than the nightingale.

I WOULD SPEAK *of the circumstances of my beloved, and he* WOULD LAMENT *on account of the rose."* Ahmed Sháh, Abdálí.

* Pharoah. † Egypt. ‡ The Nile. § The Israelites.

اَلقصه چَمیار خدمت ډَ شاهزاده قبوُل کړ اوْ بي وَسواسه ئي بَه خپُل کور
ته راوُست اوْ بیا بَه ئي ډَ بادشاه کَړه بیوُ

"In short the shoemaker accepted the young prince's service, and without apprehension he USED TO BRING HIM *to his own house, and* TAKE HIM BACK *to the palace."* Æ'yár Dánish.

327. This prefixed بَه appears to be used indiscriminately with both the imperfect and past, as in the following extract, in which it is prefixed to the simple imperfect of one verb, and to the past of another, both forms conveying a continuative meaning.

که به هَر څو سَخت رَنځوُر وُه یا ئي رَنځ طاوُون یا ناسوُر وُه له هَغه رَنځ به
فارغ شه چه هَمسا بَه ئي په څان وُمبَله وُچه به شوه تانده هُم میوه پر
آویزانده چه موسي بَه دا پر وَنو وَهَله

"Howmuchsoever a person was diseased, or his sickness were even the plague or ulcers, yet he would become cured of that malady when Músa WOULD TOUCH HIM *with the rod; and when he* WOULD STRIKE *dried up trees with it, they would become fresh, and fruit would hang from them."* Babú Ján.

328. A few imperfect verbs which have no past tense, form the imperfect, when they have one, in a similar manner to those which take وُ in the past.

329. The terminations for the feminine gender already explained are the same for all classes of verbs.

The Compound Tenses.

The Perfect Tense ماضِي قَرِيب.

330. The compound tenses of transitive verbs are obtained, in the

same manner as intransitives, by adding the different tenses of the auxiliary, *to be*, according to the gender and number of the governing noun, to the past participle of the verb conjugated.

331. Transitive verbs have but two forms of the past participle which differ but slightly from each other—one affixing ي with its variations for gender and number to the infinitive; whilst the other rejects the ل of the infinitive, and affixes it to the root; thus پوښتيدَل *to ask*, پوښتيدَلي *asked*; سوَل *to burn*, سَوي *burnt*.

There are consequently but two forms of the perfect tense, and therefore a few examples will serve to illustrate it.

332. Examples singular and plural.

لَړمَ وُه وِاي وَرورہ اَنديشه مي دَ زړه له تيريدو له دي اوبو په ګرِداب
کښي دَ حيْرتَ اَچَوُلي يَم

"*The scorpion said, oh brother! the fear produced in my heart from crossing this water,* HATH THROWN ME *into the whirlpool of perturbation.*" Æ'yár Dánish.

تاجُ تخَت دَ بادشاهي دَر څخَه کوم دي
چه اَخِستي دي څما دَ وَصل نوم دي

"*What is the crown and the throne of thy sovereignty?*

Since thou HAST TAKEN *the name of my union with thee.*" Saif-ul-Mulúk.

دا ساده آسمان په نقش وْ په نِکار جوړ شه
د قْدُرَت په الماسُونُ دِي کَندَلِي

"*This unembellished firmament became ornamented with ornaments and embellishments, which the diamonds of omnipotence and power* HAVE CARVED." Futtih Khán, Mirzá.

ما دَ صَبر کتابونه دِي سَل لوُستِي وَلي څه کړَم شوَم بي صَبره زړه پريشان

"*I* HAVE PERUSED *a hundred volumes on patience, and endurance,*

But what shall I do? I am out of patience, and distracted in heart." Saif-ul-Mulúk.

333. The participle and auxiliary assume the feminine form and number to agree with a governing noun of that gender; as,

چه مَجنُون څِنِي په قبر کښِ هيْبَت خوړ ګُمارَلِ ده په ما هسي بلا عشق

"*That from which even Majnún was appalled in the grave,*

Love hath assigned such a grievous calamity unto me." Abd-ul-Hamíd.

ما قضا رضا سپارَلِي دِي وَ تا ته په هَر شان به کمترين عاشِق ستا يَم

"*I* HAVE ENTRUSTED *with thee both my destiny and inclination;*

In every way I will be the most humble of thy lovers." Kásim Alí, Afrídí.

334. The auxiliary is often rejected in this tense, as in the following extract:*

ته څما دَ سترګو تور ئي دَغه اوښ چه ته پرِ سور ئي له اسبابَ سَره

ليښَلي ما وَ تا ته بَخَلي

"*Thou art the apple of my eyes, and that camel on which thou art mounted, together with the goods loaded on it, I* HAVE GIVEN *unto thee.*" Tawallud Námeh.

The Pluperfect Tense ماضِي بَعِيد.

335. This tense is formed in the same manner as the preceding from the past or perfect participle, to which it adds the past tense of the auxiliary.

* Also see page 143, paragraph 236.

EXAMPLES.

ما لا نوم د آشنائي آخستي نه وُه جُدائي را ته جمع کړ لښکر بيا

"*I* HAD *not as yet* TAKEN *the name of friendship,*

When separation again assembled an army against me." Abd-ur-Rahmán.

هغه عفريت چه د شهبال فرمان وُه وړي

هغه وقت ئي وُه و شاه ته حاضر کړي

"*The Afrít who* HAD BORNE *away the mandate of Shahbál,*

HAD BROUGHT *it immediately into the presence of the king.*" Saif-ul-Mulúk.

په هيڅ وقت نبي چرِ سجُرون کړي نه وُو

دوي هرګز چرِ دروغ ويلي نه وُو

"*At any time whatsoever, the Prophet* HAD *never* PERFORMED *any acts of enchantment,*

Neither HAD *he ever* SPOKEN *falsehoods in his life time.*" Fawá'íd-ush-Sharí'æa.

336. Examples of the feminine.

دمنه وُه وِ د شمشتي د يوه لړم سره دوستي وه او يو د بله ئي سره دم

د يکانکي واهه طرح ئي د اخلاص غورُولِ وه

"*Damnah said, 'a certain tortoise had acquaintance with a scorpion, and one with another used to breathe the breath of unity and concord; and they* HAD *moreover* LAID *the foundation of friendship and affection.*" Æ'yár Dánish.

په دا هسي ګفتوګو کښې مُطَلِب شه په هاي هوي کښې غيبي توري،

وِ وُ ښکلي لور په لور پرِ بريښيدَلي

"*At this dialogue Muttalib became much terrified, for by unseen hands swords* HAD BEEN DRAWN, *and were gleaming all around him.*" Tawallud Námeh.

The Doubtful Past Tense ماضِي تَشکِيک.

337. This tense also is obtained from the past participles, and the aorist tense of the auxiliary, *to be,* for which there is but one form, which remains unchanged in all six inflexions for both genders.

EXAMPLES.

دَ دُرخو دَ آدم خان پُښتَنه څه کړي

آغوستي چا په ږوَند دَ مَرګ کَفَن وِي

"*What enquiry makest thou respecting Durkho and Adám Khán?*

A person in his life-time MAY HAVE CLAD *himself in a shroud!*" Kásim Alí, Afrídí.

چه ئي نال دَ ليونتوب نه وِي وَهَلي هَرسَمَند دَ عشق پر زمکه شِي سُوده

"*Until he* MAY *not* HAVE BEEN SHOD *with the shoe of madness,*

The foot of every noble horse becometh rubbed on the ground of love." Abd-ul-Hamíd.

څما غم به دَ هغَه سَړي پشُمار وِي چه شُميرَلي ئي ويښته وِي دَ خپُل ځان

"*The amount of my sorrows will be within the computation of that man,*

Who MAY HAVE COUNTED OVER *every hair of his own body.*" Abd-ur-Rahmán.

338. Another form of this tense is obtained by using the second future tense of the auxiliary, *to be*, affixed to the past participle as in the following examples:

په خپُل عُمر بَه هيچا لِيدَلي نه وِيِ هَغه چاري چه يار هَر ساعت پما که

"*No one in the whole course of his life* WILL HAVE BEHELD

The trials, imposed upon me every hour by my beloved." Abd-ur-Rahmán.

عالِم ورَ ته څواب ازْ رُوي عُذر خواهي وُکَړ چه څما فَهم هَرګِز په درُخان شَوي ندي که بَه ما په قصد بي اِلتفاتِي کَړِ وِيِ خداي مي دِ پسترګو ړُوند کا

"*The learned man by way of apology gave answer unto him, saying, 'my notice has never been drawn towards Durkhání. If* I *knowingly,* MAY HAVE ACTED *disrespectfully towards her, may the Almighty make my eyes sightless.'*" Adam Khán and Durkhání.

The Past Conditional Tense ماضِي شَرطِيه.

339. The inflexions of the third person masculine singular of the conditional tense of the auxiliary, with the past participle and a conditional conjunction or adverb of wishing, gives the past conditional or optative tense. The auxiliary is not subject to change in termination for either gender or number, but the participle is liable to both.

EXAMPLES.

کَه تا هُم لِيدَلي وي لکَه ما لِيدَلي دي شايد چه صَحرا دِ هُم دَ ديو له غَمَ پرييَشي وي

"IF *thou also* HADST SEEN *in the same manner what I have beheld,*

perhaps thou too mightest have fled from their oppression into the desert." Æ'yár Dánish.

که دِ زړه آرام مُوندَلي په اِخلاص وي تا به نکړه چا ته رَبَ دَ لِباس

"IF *thy heart* HAD FOUND *any quiet in truth and sincerity,*

Thou wouldst not have bestowed adulation or flattery on any one." Abd-ul-Hamíd.

که مي زده واي له دي هسي رَنګ خواريْ ما به نُوم آخِستي نُوه دَ ياريْ

"HAD *my heart but* BEEN AWARE *of this kind of anguish,*

I would never have taken even the name of friendship." Abd-ul-Hamíd.

جُدائِي مي به يوْ دَم قبُولَ نکړه که چا مَرګ بيلتُون يښي واي په غوْرَ

"*I would not for a moment have selected absence,*

HAD *any one* PLACED *death and separation for me to choose between."* Abd-ur-Rahmán.

The Present Tense صيغهٔ حال.

340. The twenty-four classes of transitive verbs have twelve methods of forming the present tense, the whole of which differ materially from each other, and require a separate explanation.

341. 1st Form. This consists of the infinitives of the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes, and constitutes the greatest number of verbs in the language, which obtain the present by merely rejecting the ل of the infinitive and affixing the necessary personal pronouns.

EXAMPLES.

نازَوُلي زوي نه آخلِي اَدَب اوْ دَ سيوري نخَل نه نسِي رُطَب

"A pampered son taketh not to discipline and morality,

And a shaded palm giveth not ripe dates." Abd-ul-Hamíd.

بار په سَر ږدَم عَبَث دَ نَفس دَ پاره کَله نه کیږي و نمونځ ته ټیټه ملا

"I *profitlessly* PLACE *a load on my head for the sake of carnal desires,*

But my waist never becometh bent for devotion or prayer." Kásim Alí, Afrídí.

342. 2nd Form. The two last radical letters are rejected and two others taken in lieu of them; as غوښتَل *to demand* or *desire,* غواړي *he demands.*

EXAMPLE.

له سَهمَ کَتي نَشمَ دَ حُسن په لَښکر ئي

وروُڅي ئي لِندي دي بانړه ئي سکَنړي ژغرَي

"Through dread I am unable to look on the host of her beauty—

Her eyebrows are bows! her eyelashes PIERCE *through coats of mail!"* Ahmed Sháh, Abdálí.

343. 3rd Form. In forming the present tense of the verbs of this division, the two last characteristic letters are rejected, and another taken in place of them; as مونَدَل *to find,* مومي *he found, etc.*

EXAMPLES.

پلار ته ئي سوال وُکَړ چه هَمزولي مي واړه لوَلي حُکم را کړه چه زه هُم لوَلَم

"She made this request to her father, saying, 'All those of my own age LEARN TO READ, *give directions that I may learn to read also.'"* Adam Khán and Durkhání.

صوُرتي هَمدَمان ډیر دي په جهان کښي وَلي نه مومي رَحمان هَمدَم دَ زړه

"There are many extrinsic friends in the world,

But Rahmán FINDETH *not a friend of the heart.*" Abd-ur-Rahmán.

344. 4th Form. These infinitives lengthen the first short vowel (ـَـ) into ا for the present; as وَيل *to speak,* وائِي *he speaks;* ږَړَل *to weep,* ږاړِي *he weeps.*

EXAMPLE.

که څوک پُښتِي څَشکله تير شُو ليَونَي اَفريدِيَ

خاندَم ږاړَم نه وايَم حال پريشان خپُل

"*If any one asks, 'What hath happened to thee, O! Mad Afrídí?'*

I LAUGH *and* WEEP *but* I DO *not* TELL *my perplexed state to any one.*" Kásim Alí, Afrídí.

345. 5th Form. This includes the infinitives of the 7th class, and is something similar to the one immediately preceding. It changes the short vowel (ـَـ) for و in the present; as بَلَل *to call* or *name,* بولِي *he called.*

EXAMPLE.

خداي رازِق بولي اوْ رزِق کنړي له کَسبَ

پدا شِناخت و څان ته وائي حَق شِناس

"*Thou* CALLEST *God the giver of daily bread, nevertheless consider it acquired by employment;*

Yet with all this knowledge, thou callest thyself grateful." Abd-ur-Rahmán.

346. 6th Form—constitutes the 8th class of infinitives, which reject the last radical letter and take another in place of it; as وَږلَل *to kill,* وَږنِي *he kills.*

EXAMPLE.

ستا دَ سترګو دَ بَنړو تر مِيَنځ حيران يَم
يَو مي وَږني په سره اور بَل په غمزو

"What between thy eyes and thy eyelashes, I am perplexed and bewildered.

One KILLS *me with red fire, the other with sparkling glances."* Abd-ul-Hamíd.

347. 7th Form. The infinitives of the 10th class form the present by rejecting the three last radical letters, and take another in their place; as ويشتَل *to discharge,* وُلي *he discharges.*

EXAMPLE.

هَسي رَنګ دَ بَنړو غَشي رسا وُلي
چه هيڅ څوک ئي سَلامت نه څي له جَنګَ

"So true doth she DISCHARGE *the arrows of her eyelashes,*

That no one escapeth with safety from the battle with her." Abd-ur-Rahmán.

348. 8th Form. The present tense of the 11th class of infinitives is obtained by altogether rejecting the two last characteristic letters of the root and the ل of the infinitive; as آرويدَل *to hear,* آروِي *he heard.*

EXAMPLE.

چه دَ سپي آواز ئي آروَم هَسي خوْش يَم
لکَه څوک په نغمه خوْش وي دَ رَباب

"When I HEAR *the sound of her dog's voice, I become as delighted,*

As one becometh merry and glad at the melody of the rebeck." Abd-ur-Rahmán.

349. 9th Form. The infinitives of the 12th class, which constitute this division, reject the last radical and the ل of the infinitive for the present; as پېژندَل *to recognize*, پېژنِي *he recognizes.*

EXAMPLE.

هَغه بَل هَسي وَر ته وائي چه زه حُكم دَ مولي نه پېژنَم يا په دا ځاي حُكم دَ خداي نه چَليږي يا دَ خداي حُكم دَل نشته كافر كيږي

"And if the other sayeth unto him, 'I DO *not* RECOGNIZE *the will of the Almighty,' or, 'In this place the will of God availeth not,' or, 'The influence and power of God, extendeth not here;' he becometh a blasphemer."* Fawá'íd-ush-Sharrí'æa.

350. 10th Form. The infinitives constituting the 14th class of transitive verbs, change the final letter for another in forming the present tense, similar to those of the 6th Form, but so far differ inasmuch as the former contain but two letters in the root, and the latter three.

EXAMPLE.

هيڅ كياه له ځايه نه خوځي نَم مُومي ته دَ رزق په طَلب مَړي جهان وَل

"The grass which moveth not from its proper place acquireth moisture; Then wherefore SCOUREST *thou the world in search of thy daily bread."* Abd-ur-Rahmán.

351. 11th Form. The 19th class of infinitives form the present tense by rejecting the last radical letter of the root for two others; as اَغلَل *to knead*, اَغلي *he kneads.*

EXAMPLE.

كه خِنګ دَ زړه ده هَوس پر لار بيايَم
قَدَم نه ځي ځما دَ زړه فِكر وَكړ لَنګ

"*If* I TAKE *the steed of the heart on the road of carnal desire,*

He goeth not along, for my heart's reflection made him lame." Ahmed Sháh, Abdálí.

352. 12th Form. The verbs of the 23rd class form the present tense by affixing an extra letter to the root after rejecting the sign of the infinitive; as سَول *to burn,* سَوځي *he burns.*

EXAMPLE.

هر چه آچوي ۏ اور ته واړه سَوځي موړ به نشي طلبګار دَ دِ دنيا

"*Fire* BURNS *whatever may be cast into it,*

In the same manner, a seeker after this world will not become satiated.' Abd-ur-Rahmán.

353. It is here necessary to mention that the infinitive کَوُل *to do,* has two other forms of the third person, besides the regular ones کاندِ and کا, examples of which are contained in the following extracts:

نصارا په هِندوُستان حکوُمت کاندِ چرِته وُلاړ هَغه څوانان شَمشيَرنګي

بقالان به سپاهي په هِندوُستان شوُ درويزه کاندِ اشراف چَنګي چنګي

"*Alas! Christians* EXERCISE *dominion over Hindústán!*

Oh! where are those valourous swords-men gone?

Shopkeepers have now become soldiers in India,

And the great and noble of the land ASK *for alms.*" Kásim Alí, Afrídí.*

چه اُميد په عمارت دَ دِ دنيا کا دَ کاغَذ په کِشتي سير دَ دريا کا

"*Whosoever* PLACETH *his hopes on the fabric of this world,*

VOYAGETH *on the ocean in a paper boat.*" Abd-ur-Rahmán.

* The Afrídís of the present day do not seem to have a more favourable opinion of the *shopkeepers* than our friend Kásim Alí in the last century.

354. The above form is often written with کَ; thus—

که په ګَنج دَ شاهي فَخر شهريارکَ عاشقان ئي دَ دِلبرو په رُخسارکَ

"*If a monarch* MAKETH *a boast of the imperial treasure,*

Lovers will make a boast of the cheeks of their beloved." Ạbd-ur-Rahmán.

355. The affixed نَ or نه already described for the other tenses, is also used with this.

EXAMPLE.

چه دي وائي هَغه مَکانړيْ دَ ده پند واړه غلت دي ګناهُونَ دَ ده
لوُمه دي ښکارِي دَ مومنانُ پَرنګ رَنګ ئي ښويَوِينَ

"*Act not as he says, for the whole of his advice and counsel is delusive and wrong. Sin is his snare—the fowler of the Faithful—and* MAKETH *them* SLIP *and slide in many ways.*" Fawá'íd-ush-Sharrí'æa.

The Aorist Tense مُضارِع.

356. The aorist or future indefinite tense of transitive verbs, is formed in a similar manner to that of the intransitives already described, but they have also some peculiarities of their own.

357. I have before remarked respecting the intransitive verbs, that properly speaking this tense is an original one, and the present formed from it by merely rejecting the prefixed وُ, whilst the present tense of those which reject this particle, is the same as the aorist itself.

358. There are four different forms of the aorist, which I shall describe separately.

359. 1st. Thirteen out of the twenty-four classes of transitives—1st, 3rd, 4th, 6th, 7th, 8th, 11th, 12th, 13th, 14th, 19th, 21st, 22nd, and

23rd, merely differ from the present by taking the prefixed وُ, as seen from the following examples:

هَر زاهِد چه زُهد واخلِي بي مرشِدَ
دَ خوشحال خَټک په پوهه تَش پَلي دي

" Every recluse who MAY BEGIN *a life of devotion without a guide or director,*

In the imagination of Khushhál Khaṭṭak, is but an empty pod." Khushhál Khán. . .

سَل جفا که وُه وِينمَ په سترګو ستا له لاسَ
ستا په جفا نه کيږي هرګز باور ځما

" Though I MAY BEHOLD *with mine eyes an hundred wrongs at thy hand,*

Yet I shall never become convinced of thy injustice and cruelty." Abd-ur-Rahmán.

عرض ئي وُکړ سليمان پيغمبر ته ايي بادشاهَ په نوښاده وُکړه فرمان
چه يوْ هَسي حکايت وُکړه دَليته چه ئي واورِي دَ مَجلس واړه ياران

" They made a request unto the prophet Sulimán,
Saying, ' Oh king! give direction unto Nóhshádah,
That he here repeat a tale in such a manner,
That the whole assembly of friends MAY HEAR.' " Saif-ul-Mulúk.

دُنيا ځاي دي دَ کَنْدَکي ئي له دِ ځايه ځان له لرِ وُساتي ئي چرِ نه
وِي سرِنګوُن په کښي پريوزي ئي*

* The second person plural in some works is written as above instead of with يِ.

"*The world is a place of filthiness and impurity*—YOU SHOULD KEEP *your minds at a distance from it, that you may never fall head downwards into it.*" Fawá'íd-ush-Sharrí'æa.

360. The prefixed وُ of this class of infinitives is often rejected as redundant, like the ب of the Persian.

The following is an example:

امیدوار یوُ چه په برکَت دَ راستيْ دواړه له مَنګُلي دَ اندوه خلاصيْ

بیامُومُو

"*We are hopeful that through the blessing of veracity and candour, both of us* MAY OBTAIN *redemption from the talon of grief and anxiety.*" Æ'yár Dánish.

361. 2nd. Six classes of infinitives—the 5th, 9th, 10th, 16th, 17th, and 20th, entirely reject the prefixed وُ in the aorist, and therefore this form of the verb does not differ from the simple present in any way.

EXAMPLES.

که سَرپه مینه بایلَم بیا څه ګیله څما دَ

چه سَرستا په نَنګه بایلي دَ هُغووَلي ژړا دَ

"*If* I SHOULD *stake and* LOSE *my head on love, then what blame is it of mine?*

If THEY SHOULD STAKE *their heads on thy esteem, what cause of grief is it to them.*" Ahmed Sháh, Abdálí.

اوس را څه چه غم اندوُه دَ دنیا پریږدوُ

دا صُحبت دَ شراب ګَرم کړوُ ښه شان

"*Come now, that* WE MAY ABANDON *the sorrow and trouble of the world!*

That after a good fashion we may warm this companionship with wine." Saif-ul-Mulúk.

362. 3rd. The transitive infinitives of the 2nd class which are formed from adjectives by the addition of وُل,* require the aorist tense of کَوُل and کَرَل *to do, to perform;* as in the following examples of ډکَوُل *to fill,* and زیادَوُل *to prove.*

د سپورمي پدود ئي مات صبا په سَر کا
که نن ډک کاندِ قَلَک کچکول د چا

"*Like the moon, fate breaketh on the head to-morrow,*
The wallet of any one which IT MAY FILL *to-day.*" Abd-ul-Hamíd.

هَغه یار آشنا مي نشته چه پري حق د یارۍ زیاد کړم

"*That friend and companion of mine, alas! is now no more,*
That on him I MIGHT PROVE *the sincerity and truth of friendship.*"
Abd-ul-Hamíd.

363. The verb کَوُل *to do,* as I have before observed, besides the regular form, has two other forms of the present for the third persons singular and plural. One of these, written که, ک or کا, is used with the addition of the necessary affixed pronouns, and the prefixed وُ, for all the inflexions of the aorist both singular and plural.

EXAMPLE.

که په ژبهٔ اِقرار وُکه هُم په زړه اِعتبار وُکه چه خداي یَوْ دي ما مَنَلي
پاک رسول دي راستَوُلي دي بي شکه مُسلمان شي مُسلمان اهَلِ
اِیمان شي

* See page 96, paragraph 160, and page 163, paragraph 281.

" He who MAY CONFESS *with his tongue, and* MAY *truly* VENERATE *in his heart—*

Saying, ' I have acknowledged the One God, and the holy Prophet has been sent—

Verily, he becometh a Mussleman, and the Mussleman is an orthodox man." Rashíd-ul-By'án.

364. The other form of the third person present كاندِ, is also used for the aorist, but merely in the third persons, and with or without the prefixed وُ.

EXAMPLES.

مُعتزلهوٗ دِي وَيلِي مُسلمان چه كبيرهٔ گُناه وُكاندِ له إيمانَ به دِي وُوزِي

وَلِي په كفر داخل نه وِي نه كافر نه مُسلمان وَر ته وايه شي

" The Mu'ætazilas have said, that Musslemans who* MAY COMMIT *an enormous sin, will doubtless depart from their faith, but it will not constitute paganism, and they cannot be termed either Infidels or Believers."* Fawá'íd-ush-Sharrí'æa.

آب وْ تاب ئي عالم گير لَكَ افتاب شي

هَر جَبين چه تابنده كاندِ إخلاص

" The brightness and lustre, will become world-conquering like the sun, Of every brow, which candour and probity MAY ILLUMINE." Abd-ul-Hamíd.

1*st Future or Precative Tense* امرِ حاضِر.

365. This tense like the corresponding one for the intransitives, merely differs from the aorist in the third person singular and plural to

* A sect of Muhammadan schismatics.

which is prefixed دِ, the peculiar sign of the 1st future, and the third persons of the imperative mood.

366. There are three forms of this tense, which differ slightly from each other.

367. 1st. The regular verbs which take the prefixed وُ in the aorist, merely prefix the دِ to it for the first future.

EXAMPLE.

تازه اوُدَس دِ وُ کا وَلِ غُسل بهتر دي دوه دِ پاک چادر واخلِي چه وِي نوِي يا وِي وُلَلِي يوْ دِ لُنګ کا بَل دِ په اوږو کا

"He should perform the ablutions anew; still washing the whole body is much better. HE SHOULD *also* TAKE *two clean cloths, which may be either quite new or washed, one of which he should wrap round the loins, and the other he should throw over his shoulders."* Fawá'íd-ush-Sharrí'æa.

368. 2nd. Those verbs formed from nouns and adjectives by adding وُل as already described,* which require the assistance of کَوُل *to do,* in forming their different tenses, do not take the prefixed وُ in this tense.

The following is an example:

وَلي لازم په هَر مُومن دي چه دا څو خبر دي دِ زده کا چه اِيمان خپُل پر قَوِي کا

"Moreover it is incumbent on every believer, that HE SHOULD LEARN *by heart these few words, that he may thereby strengthen his faith."* Makhzan Afghání.

369. 3rd. The different forms of the aorist of کَوُل *to do,* are used

* See page 96, paragraph 160, and page 168, paragraph 281.

with the prefixed دِ of the third persons, for the first future also, either with or without the prefixed وُ; as,

شپه وْ وَرځ دِ عِبادت کا تَرک دِ واړه مَعصیت کا
څان دِ جوړ په شرِیعَت کا تَل دِ زړه ته نصیحت کا
نَن دیدَن کاندِ بیلتُون دي

"*Day and night* HE SHOULD WORSIHP *and adore;*

HE SHOULD ABANDON *all sin and disobedience;*

HE SHOULD *ever* GIVE *good counsel to his heart;*

And SHOULD KEEP *himself according to the law.*

He should make observation to-day, for to-morrow is separation." Mukhammas of Abd-ul-Kádir.

که نمازِي سَړي رَنځورُ شِي وُدریده باندِ ضرُور شِي حُکم دا دي پدَه
باندِ چه دِ نمُونځ په ناستي کاندِ

"*If a man in the constant habit of praying, may become afflicted with sickness, and it may be difficult for him to stand up, it is the order that* HE SHOULD SAY *his prayers sitting.*" Rashíd-ul-By'án.

370. The second person of the imperative, is sometimes used with the دِ prefixed for the third person of the first future, as in the following extract:

په څه خوَیښ په څَواني کښي فراغت ئي
خداي دِ واخله اي دَ پَنجاب نادانَ جَټ

"*In the hope of what pleasant thing art thou in the time of youth free from care?*

MAY *the Almighty* REMOVE THEE! *oh thou ignorant Panjábí Jaṭṭ.*" Futtih Khán, Mirzá.

371. The termination نَ or نه previously described, is added to this as well as the other tenses of verbs for the third person.

EXAMPLE.

په شرَح تنبیه کښي دي راوړي پَر عزیزان ګاوَنډیان دَ مُرده مُستَحب

دي چه طعام دِ دي دَ مُرده و قبیلي ته وَر واستوینَ

"*It is stated in the Sharahh Tanbíah, that it is right on the part of the relations and neighbours of the defunct person, that* THEY SHOULD SEND *victuals to his family.*" Fawá'íd-ush-Sharrí'æa.

2nd Future Tense مُستَقبَل.

372. The second future tense of transitive verbs, of which there are four forms, is obtained from the different forms of the aorist by the addition of the prefixed به, and are as follow.

373. 1st. Regular infinitives which take the prefixed وُ for the aorist; as,

تاسي وَروُتَر به په ښکار شيْ په خپُل شکار به ګرفتار شيْ

دي به وُ باسيْ له دله ترِ به واړَ شيْ غافله

زوړ لیوه به غاښ پرِ تیز کا نازُک تَن به ئي ریز ریز کا

"*You brothers will go in search of game, and will be so much taken up with your sport,*

That YOU WILL PUT *him altogether* OUT *of your minds, and will become incautious regarding him.*

Then some old wolf will whet his fangs on him, and will tear his tender limbs asunder." Yúsuf and Zulíkha.

له ناصح به ئې و انګيرم په قطعه که د صبر څه اوبال شه را ته پيښ

" By inference I WILL CONCLUDE *that it is occasioned by my monitor,*

If through patience and long-suffering any misfortune befalleth me."

Abd-ul-Hamíd.

374. The regular infinitives in this as well as in the aorist sometimes reject the prefixed وُ; as,

دائي وُه وَيل اي لُور خداي دِ نکا

چه وَ چا وَ ته به وايَم دا شان راز نهان

" The nurse said, ' oh daughter! now God forbid,

That I SHOULD MENTION *such a secret matter to any one.' "* Saif-ul-Mulúk.

375. The به of this tense sometimes precedes the وُ and *vice versâ*. It depends on whether a regular personal pronoun (ضَمِيرِ مُنفَصِله) as well as an affixed pronoun (ضَمِيرِ مُتَصِله) be used, or the regular personal pronoun omitted at the beginning of a sentence.

دا ئې وُه وِ که په لوي ورځ د حَشر پُرسِش وُ کاندِ پعدَل پاک رَحمان

زه به وُ پُښتَم صالح د حميد زوَي د تمام خَلق له عَدلَ له احسانَ

" He said thus unto him, ' On the great day of resurrection,

And the Almighty shall make enquiry concerning justice;

I WILL ENQUIRE *of thee, Oh! ' Saleh son of Hamíd,*

Regarding the equity and benificence shown to the whole nation.' "

Saif-ul-Mulúk.

څو په خپلو وينو کُل غُندي غرق نوي وُ به نه وينې رُخسار کُلفام د ستا

" Until he may not have become immersed like the rose in his own blood,

HE WILL *not* BEHOLD *thy blooming rose-coloured cheek."* Abd-ur-Rahmán.

376. 2nd. Infinitives, in other respects perfect, which reject the prefixed وُ in the past tense, also reject it in the aorist, and consequently in the second future also.

EXAMPLE.

اوّل غَم څما دَغه دي چه په وَقت دَ څَنکَندَن بَ اِيمان يوسَم که بَ بايلَم

" In the first place, my concern is as to whether at the time of death I SHALL BEAR AWAY *my faith, or whether* I SHALL LOSE *it."* Fawá'íd-ush-Sharrí'æa.

377. Compound infinitives formed by prefixing a participle to a simple verb, such as پريښوَل *to place,* کښيَستَل *to seize,* etc., also reject the وُ.

EXAMPLE.

زه خو ستا په خبره حد دَ شَرعِي پرِ به نَږدَم هَغه وُه وَيَل رِښتيا دِ وُفرمايل وَلي هر څوک چه دَ وقف له مالَ څه څيز په غلا يوسي لاس پريکَوُل ئي نشته

" I certainly WILL NOT RELINQUISH *the punishment agreeable to the laws. The Durwesh said, 'You command truly, nevertheless, he who stealeth part of any property devoted to pious uses, it is not lawful to cut off his hand.'"* Gulistán.

378. 3rd. Infinitives formed from adjectives, nouns, or pronouns, by adding وُل, require the aid of کَوُل *to do,* in this as well as the other

tenses, and consequently are subject to the same rules as that verb in forming the second future tense; thus,

هِغي جَلي وِ څَلمَيَ چرته راغلي دا کافر دي ستا به مات کاندِ هَډوُنَ

"The young maiden said, 'Oh youth! wherefore hast thou come here? This is an infidel, and HE WILL BREAK *all thy bones!'"* Bahrám Gúr.

379. The infinitive کړَل *to do,* is sometimes used in forming the tenses of these derivative verbs; as,

څو غَم خوْرَم دَ دِ چارِ پيْدا نشي زه به غْوَڅَ کړَم مَريْ په تيغ بُران

"How long shall I endure sorrow? There is no remedy found for this! And therefore I WILL CUT *my throat with a sharp sword."* Saif-ul-Mulúk.

380. 4th. The infinitive کَوُل *to do,* chiefly used as an auxiliary to other verbs, particularly those of the 3rd form just described, prefixes the به to its different forms of the aorist for the second future.

EXAMPLES.

زه رَحمان بَه څه څواب کَوُم و يار ته
و ږوَنديو ته دَ مَړيو څه څواب دي

"What answer SHALL I *Rahmán* GIVE *unto my beloved?*
What reply is there from the dead unto the living?" Abd-ur-Rahmán,

رَحيم رَحم په قيامت کا کافران بَه پَدوزخ کَا مؤمنان بَه په ښادي کَا
کافران بَه هَزِيمت کَا

"The merciful showeth mercy at the last day. Infidels HE WILL SEND *to Hell, but the Faithful* HE WILL MAKE *joyful and glad, and infidels* HE WILL DISPERSE *and* PUT TO FLIGHT." Makhzan Afghání.

ګرزي په چمن کښي شنه طوطيان بلبلان ګډوډ
اوس به خزان راشي پر به کاند بوستان کډوډ

"Green parrots and nightingales fly about the parterre in disorder and tumult,

But the autumn will now soon arrive, and WILL DISORDER *the garden for them."* Abd-ul-Kádir.

THE IMPERATIVE MOOD اَمر.

381. The imperative of transitive verbs like that of the intransitives, is not subject to change in termination for gender, and has no first person singular or plural. It merely differs from the aorist and first future as regards the pronominal affixes, and the د the peculiar sign of the third person of the latter tense.

382. There are four descriptions of the imperative, which may be thus defined—

1st. Regular infinitives which take the prefixed وُ in the past and aorist tenses, also use it in the imperative; thus,

نور اورنګ وُ وِ غوږ وُ باسه وَ ما تَ
دَ جَنګ حال واوره له ما نه څما مِهمانَ

"Then Aurang said GIVE EAR *unto me!* HEAR *the account of the battle from me, oh! my guest."* Bahrám Gúr.

Like the ب of the Persian imperative, the regular infinitives in Pushto *often* reject the prefixed وُ; as in the following example.

که څوک وائي هوښيار کوم دي وايه دا دي
چه بي خدايه نوره مينه په چا نه کا

"If a person enquireth—who is most discreet? SAY *it is he*

Who placeth not his affections on any one save the Creator." Abd-ur-Rahmán.

383. 2nd. Infinitives which totally reject the و in the past and aorist, also do away with it in the imperative; as,

يَعقُوب وُه وِ تاسي درُومي دَ صَحرا خوَښي بيا مومي

يُوسُفِ مه بيايي له ما نه دا وينا دَه په ما ګرانه

"Yakub said, DEPART *and* ENJOY YOURSELVES *by roaming in the forest,*

But DO NOT TAKE *Yúsuf from me, for this matter is afflicting to me."* Yúsuf and Zulíkhá.

384. The imperative mood of compound infinitives also belong to this form; as,

پَردي پريږده که په قَطعَ مور وْ پلار وِي دَ هيچا وهيچا مه شه پيدا طمَعَ

"The stranger LEAVE OUT *of the question, for verily, even though it may be a mother or father,*

Let it not happen, that any one may be in need of the help of others." Abd-ul-Hamíd.

385. 3rd. Like the corresponding forms for the aorist, and future tenses, the infinitives derived from adjectives, etc. require the assistance of کړَل or کَوُل *to do,* in forming the imperative.

EXAMPLE.

بيا دوبارَ بَدره خاتوُن وَيل اي خورِ

که څه حق پزړه لري شِير دَ مادَر

يوْ څَل مَخ و خپُل ګايل و ته څرګَند کړه

مِحنَتوُنه ئي ډير کړَيَ بَحر وْ بَر

"Again for the second time Badrah Khátún said, 'oh daughter!

If thou hast any gratitude for thy mother's milk,

One time at least, SHOW *thy face unto thy afflicted lover,*

For he has performed many toils and troubles both by sea and land.'"

Saif-ul-Mulúk.

386. Some of these infinitives have also another form of the imperative, in which the last radical letter of the regular imperative is changed into انړ, as will be seen in the following example:

په شِتابِي ئي خبرْ راوانړيْ ورَ دَرُومِيْ راوليْ ئي تر ما پورِ په تلوار

"Go to him quickly, and TRANSMIT *information regarding him,*

And with all possible speed bring him into my presence." Saif-ul-Mulúk.

387. As in the preceding form of the imperative, some of the infinitives included in this, have also a second form; thus,

بادشاه وُ فَرمايل نور خوَراك راوانړيْ

دا عفرِيت په ښه عنوان سره موړ کانړيْ

"The king commanded, saying, 'bring you some more victuals,

And SATIATE *this demon in a proper manner.'"* Saif-ul-Mulúk.

388. 4th. The infinitive کَوُل *to do,* is somewhat irregular in the imperative, having که, وُ که, or کَوه, for the second person singular, and کَوِي with the necessary personal pronouns, for the third person singular and plural. کَوه is changed into کَويْ for the plural of the second person.

EXAMPLES.

دَ سَحَرَ بادَ خوش نَسِيمَ خبر راوړه

دَ زړه گُل مي خندان که په بوستان کښي

"*Bring tidings of the fragrant zephyr of the morning!*

'GLADDEN *the rose of my heart in the blooming garden!*" Ahmed Sháh, Abdálí.

جَنک کوه له غلیمانَ سَره زوي
بیرته تیښت وَر څنِ مه کړه هَسي بوي

"Do *battle with the enemy oh my son! do not retreat from them, so it behooveth.*" History of Hasan and Husain.

389. The prefixed وُ is sometimes retained and at times rejected.

THE POTENTIAL MOOD صیغهٔ اِمکانِي.

390. The Pushto like the Muráthí language has no regular form of the potential mood, and the Passive form of the verb is used instead with a slight difference in the construction.

391. There are but three tenses—the present, past, and future.

392. Intransitive verbs have no passive voice, but a passive form—the different past participles with the auxiliary, *to be*,—is used for the potential of intransitives. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly; but the third persons of the past tense of the auxiliary, like all intransitive verbs, alone has a different termination for the feminine gender.

393. Therefore, whenever the passive form of an intransitive verb is met with in a sentence, it can be instantly recognized as the potential mood.

The following are examples:

Present Tense حال.

ستا دَ عِشق له مَوْجَ په هيڅ لوري وَتي نه شَم

دوارِه لاس مي پرِواته دَ عقل په لانبو کښي

"*From the waves of thy love* I CANNOT ESCAPE *by any road:*

Both my hands have become powerless for the swimming of wisdom."

Abd-ur-Rahmán.

Past Tense ماضِي.

زه نه شوَم تيريدي له يَوه خَس مِيني تير کرَم هُم تر سَره هُم تر مالَ

"I COULD NOT OVERLOOK *even a straw or a splinter,*

But love hath made me disregard both life and goods." Abd-ur-Rahmán.

که ستاسي دَ مرتبي په جَهَت يَو جَهَت مي مُعيَن شِي چه سَبَب دَ

جمعيَت دَ زِرِه وِي نور تر عمرَ پوري له شُکرَ دَ هَغه بهر به وَتي نه شَم

"*If through your rank, some mode of livelihood be established for me which may cause peace of mind,* I SHALL *not* BE ABLE *to emerge from the debt of gratitude as long as I live.*" Gúlistán.

394. The transitive form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former, whilst in the latter the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental or agent case in the past tense. The object is sometimes put in the dative, as is also the case with regard to a few infinitives which require it.

Present Tense.

لکه بي لاسَ لَستونړي څه کړي نه شي
هَسي بي فَضَل بَنده دي مُضطَرب

"In the same manner as an armless sleeve CANNOT DO *any thing,*
So without grace and favour, man is confounded and perplexed." Abd-ul-Hamíd.

Past Tense ماضِي.

يوْ بزرګ وَيَلي دي نَن روَڅ چه کَوُلي شيْ نه پوهيګيْ اوْ چه پوهيګيْ
نه شيْ کَوُلي هَر کله چه کَوُلي مي شه نه پوهيدَم اوْ چه وُ پوهيدَم
کَوُلي مي نه شه

"A holy man hath said—'To-day that you are able to do, you do not understand, and when you understand, you are unable to perform; and in the same manner WHEN I COULD DO, *I did not comprehend, and when I comprehended* I COULD NOT PERFORM.'" Æ'yár Dánish.

Future Tense مُستَقبَل.

ته به بار دَ امانت زغَمَلي نه شي دَ صَلاح پَر لارِ څړه څه نوْ آموزَ

"Thou WILT *not* BE ABLE TO BEAR *the burthen of trust,*
Therefore travel light on the road of integrity, thou inexperienced one!" Futtih Khán, Mirzá.

هَر سنګ کلوُخ چه ليده کيږي دَ دِ دَهر
واړه کَکَريْ دي څوک دَ شاه څوک دَ ګدا

"Every stone and every clod of earth of this world which IS SEEN
All are sculls, some of kings and some of beggars." Abd-ur-Rahmán.

The Passive Voice صيغهٔ مَجهُول.

395. The passive voice of a verb is called مَجهُول from the Arabic word signifying *unknown,* as the agent is never mentioned.

396. Transitive verbs alone have a proper passive voice, which is obtained by prefixing the different forms of the past participle to the auxiliaries شْوَل or کيدَل *to be,* or *become;* as in the following examples.

Present Tense صيغهٔ حال.

په حُجّةُ الْاسْلام کښي دِي راوړِي چه څوک رَنړا کا مَساجِد په چِراغوُنَ

وَر بَښَلِي شِي همیشه ګُناهوُنَ دَ اوْيا زَرِه کالوُنَ

"It is stated in the Hujat-ul-Islám that if a person lighteth places of worship with lamps, HE IS *ever* FORGIVEN *the sins of seventy thousand years."* Fawá'íd-ush-Sharri'æa.

يوه ورَځ دَ هَغه په مَجلِس کښي شاه نامه دَ فردوْسِي په زوال دَ مَملَکَت

دَ ضحاک اوْ په دوْر دَ فريدُون لُوَست شْوه

"One day the Sháh Námah of Ferdowsí WAS BEING READ *in his assembly, on the subject of the decline of the dominion of Zohák, and on the prosperity of that of Feridún."* Gúlistán.

Past Tense ماضِي مُطلَق.

قضاکار دَ يوه ښَهر په دَروازه په تُهمَت دَ جاسوسيْ کښيوَتَل اوْ دوْاړه سَره

په يوه کوټه کښي قيْد شْوَل اوْ وَر ور پَسي وُ پُښَلي شه

"It so happened that they were apprehended at the door of a certain city on suspicion of being spies, and were placed together in a chamber, and its door WAS CLOSED UP *on them."* Gúlistán.

Perfect Tense ماضِي قَرِيب.

تر هَغه مَړ شَوي نه ئي پيش له مَرګ فقيري باطله وُګنړه نادان خپُل

"If thou HAST *not* BECOME DEAD *to the world before death,*

Count, oh fool! as false and futile, all thy devotion and austerity."

Kásim Alí, Afrídí.

Pluperfect Tense ماضِي بَعِيد.

درَويش لره په دَرست عُمر کښي زوي ورکړي شوي نه وُه وُوَيَل که
څښتَن تعالي زوي لالره را کړِي بي له دي خَرقي چه مي آغُستيدهٔ
نور هَر څه څما په مِلک کښي وِي قُربان دَ درويشانُ دي

"During the whole of the Durwesh's life no son HAD BEEN GIVEN *unto him. He said, 'If the Almighty bestoweth a son on me, save this ragged garment which I have clothed myself in, whatever else may be in my possession, is an oblation to the poor."* Gúlistán.

2nd Future Tense مُستَقبَل.

دام دِ هيڅوک نَږدي دَ دُنيا وَرَه ګذار ته
ښکار به کَړَلي نه شِي دَ سيمرُغ دَ عُنقا

"No one should place a snare on the highway of this world,

The griffin and the phœnix WILL NOT BECOME *the* PREY *of any one."*

Abd-ur-Rahmán.

Aorist Tense مُضارِع.

پلار ور ته وُه وَيَل اَي څوي په هر هغه څه چه پوهيږي ته نيز وُه وايد وُ
ئي وَيَل ويريږم چه وُ پُښتيدي شَم له هَغه له چه پرِ نه پوهيږم

"His father said unto him, 'Oh son! whatever matter thou art acquainted with, do thou also state.' He said unto him, 'I fear I MAY BE ASKED *concerning that with which I am not familiar.'"* Gúlistán.

Doubtful Past Tense ماضِي تَشکِيک.

دریم هغَه سَړي چه له خپُلِ نوْکَريْ يَستَلي شَوي به وِيَ اوْ دو باره
ئي اُميد دَ نوکَريْ بيا مُندَلو نه وِي

"Third—that man who MAY HAVE BEEN REMOVED *from his office or situation, and who may have no hope of obtaining it again."* Æ'yár Dánish.

Past Conditional Tense ماضِي شَرطِيه.

کاشکي دا څوي هيچري له عَدَمَ په وجُود راغلي نه واي اوْ مِينه مُحَبّتَ
څما په هَغه باندِ نه واي چه دَ دي دَ پاره دا نيولي په ناحَق
وَجلي شَوي نه وِيَ

"Would to God that this son from non-existence had not come into being! that my love and affection had not been placed on him! and this weasel HAD NOT BEEN *unjustly* KILLED *on his account."* Æ'yár Dánish.

397. There is another method of forming the passive voice by using the imperfect tense of verbs with the auxiliaries, but it is peculiar to the transitive verbs, and is not used in forming the compound tenses. For the singular, the third person is used for all three persons, and the third person plural for the plural forms.

The following are examples:

Present Tense صيغهٔ حال.

څنکندَن که هَر څو تريخ وُ تَلخ وايه شي
ستا دَ لَبو په مَدَد آبِ حيوان دي

"The agony of death, although it IS CALLED *so bitter and so sharp;*
Yet by the help of thy sweet lips, it is the water of immortality." Abd-ur-Rahmán.

دا اَته واړه صِفات ذاتيه ورَ ته وَيَل شي تَل له ذاتَ سَره قَدِيم واړه
بَلَل شي

"The whole of these eight qualities (of God) ARE CALLED *natural, and together with the essence itself,* ARE TERMED *primitive and pristine."* Fawá'íd-ush-Sharrí'æa.

Imperfect Tense ماضِي اِستِمرار.

تر دِ حَدّ دوي کاته څو ښکاريدَ شه دَغه پَس شه شاه و مصر ته ګَردان

"They continued to look towards him as long as he WAS BEING SEEN,
After which the king set out on his return to Egypt." Saif-ul-Mulúk.

2nd Form for the مُدامِي *or Continuative Tense.*

دوي به وائِي عَمَلُونَ څمُوږ دا وُو چه په مَسجِد به موږ په هَسي وَقت
حاضِر شُو چه اذانُونَ بَه هَلته واوريدَ شُو

"They will say, 'Our practices were, that we used to be present in the mosque at such a time, that there WE *always* USED TO HEAR *the calls to prayer."* Fawá'íd-ush-Sharrí'æa.

Past Tense ماضِي مُطلَق.

پادشاه په غضب شه اوْ دَ دِ خبر تحقِيق وُ فَرمايه پَس قاصِد وُنيوه شه
اوْ خط وُ لوسَتي شه

"*The king became enraged and ordered a solution of the matter. So the messenger* WAS SEIZED *and the epistle read.*" Gúlistán.

Second Future Tense مُستَقبَل.

پس له مَرگ بَه حِساب له سَرِي غوښت شِي
په انداز اوْ په مِقدار دَ دِ دُنيا

"*After death an account* WILL BE REQUIRED *from every man,*
According to the number of the sins of this world." Abd-ur-Rahmán.

Aorist Tense مُضارِع.

که له چا هَسي رَنگ خبره واوريدَه شِي چه پر کُفر لازم کيږِي حُکم دَ
کُفر بر هَغه مه کَولي بويه کُندِ بي قصَد ئي له ږِي وِي وَتَلي يا په
مَعني ئي نه پوهيږِي په دا نه کافر کيږِي

"*If such a speech* BE HEARD *from any person on which certain blasphemy ariseth, it is not necessary to adjudge it as such on that account alone; for it may have fallen from him unintentionally, or perhaps he may not understand its signification, and therefore he does not become a blasphemer on that account.*" Fawá'íd-ush-Sharrí'æa.

Past Conditional Tense ماضِي شَرطِيه.

که په خوا تر آشنائي بيلتوُن ليده شوِي
هِيڅ بَنده دَ خداي به نه وُه په دا کار کَلي

"*Before friendship ariseth,* WERE *but absence* TO BE SEEN,
No servant of God would become mixed up in the matter." Abd-ur-Rahmán.

398. Both forms of the passive are occasionally to be met with in the same sentence; thus,

يا دا هَسي رَنګ وائي چه په خريدَن په فروختَن څو دروغ وَيلي نه
شي نفع سوُد تر مُنده نه شي يا دا وائي اه دروغ وْ خيانتَ چاره نشته
چه حرام دَ خداي تعالي سپُک ګڼي کافر کيږي

"*Or if he thus sayeth, 'that in buying and 'selling until falsehood* IS *not* SPOKEN *no profit* IS OBTAINED, *or if he sayeth that there is no expedient save in falsehood and perfidy, in order that that which is unlawful in the sight of God be considered trivial and trifling, he becometh a blasphemer.*" Fawá'íd-ush-Sharrí'æa.

399. After this lengthened analysis of the Pushto verbs, it will be advisable to give a table of the moods and tenses according to the arrangement with which the European learner will be best acquainted; although the Arabic method, which is the same as the Hebrew, is by far the most simple; and I imagine that few will commence Pushto who are unacquainted with Persian, and the primary rules of the Arabic Grammar, necessary in the study of it.

400. It will be more particularly requisite to give a table of all the moods and tenses of a few imperfect and irregular intransitive verbs, on account of the varieties which they assume; but I shall retain the simpler method in the conjugations of the regular transitives and intransitives.

401. Conjugation of the irregular, imperfect intransitive verb راغلَل *to come.*

مَصدَر INFINITIVE. راغلَل *to come.*

Present Tense صيغهٔ حال.

Singular.	Plural.
راځَم *I come.*	راځُو *we come.*
راځي *thou comest.*	راځئ *you come.*
راځِي *he, she, it comes.*	راځِي *they come.*

Imperfect Tense ماضِي اِستِمرار.

S.

راتلَلَم or راتلَم *I was coming.*

راتلَلي or راتلي *thou wast coming.*

Mas. راته or راتَ *he, or it was coming.*

Fem. راتلَله or راتله *she, or it was coming.*

P.

راتلَلُو or راتلُو *we were coming.*

راتلَلئ or راتلئ *you were coming.*

M. راتلَلهٔ or راتلل *they were coming.*

F. راتلَلِ or راتلَلي راتلِ or راتلي *they were coming.*

Second Form for Continuative Tense.

S.

به راغلَلَم or به راغلَم *I used to come.*

به راغلَلي or به راغلي *thou usedst to come.*

M به راغي *he, or it used to come.*

F. به راغلَله or به راغله *she, or it used to come.*

P.

به راغلوُ or به راغللوُ *we used to come.*

به راغليْ or به راغللَيْ *you used to come.*

M. به راغلَه or به راغلَل *they used to come.*

F. به راغلي or راغللي به راغلِ or راغلَلِ *they used to come.*

Past Tense ماضِي مُطلَق.

S.

راغلمَ or راغللَم *I came.*

راغلي or راغللَي *thou camest.*

M. راغي *he, or it came.*

F. راغله or راغلَله *she, or it came.*

P.

راغلوُ or راغللُو *we came.*

راغليْ or راغللَيْ *you came.*

M. راغله or راغلَل *they came.*

F. راغلي or راغللَيْ راغلِ or راغلَلِ *they came.*

Perfect Tense ماضِي قرِيب.

S.

F. راغَلِ يَم M. راغَلي يَمَ *I have come.*

F. راغَلِ ئي M. راغَلي ئي *thou hast come.*

F. راغَلِ دهَ M. راغَلي دي *he, she, it, have come.*

P.

M. راغلي يو *we have come.*

M. راغلي يې *you have come.*

M. راغلي دي *they have come.*

Pluperfect Tense ماضي بَعيد.

S.

F. راغلې وم M. راغلي وم *I had come.*

F. راغلې وي M. راغلي وي *thou hadst come.*

F. راغلې وه M. راغلي وه *he, she, it had come.*

P.

راغلي وو *we had come.*

راغلي وئ *you had come.*

F. راغلې وې M. راغلي وو *they had come.*

First Future Tense اَمرِ حاضِر.

S.

راشم *I should come.*

راشي *thou shouldst come.*

هغه دِ راشي *or* را دِ شي *he, she, it should come.*

P.

راشو *we should come.*

راشئ *you should come.*

هغو دِ راشي *or* را دِ شي *they should come.*

Second Future Tense مُستَقبَل.

S.

زه به راشَم *or* را به شَم *I will come.*

ته به راشي *or* را به شي *thou wilt come.*

هغه به راشِي *or* را به شِي *he, she, it will come.*

P.

مُنکا به راشو *or* را به شُو *we will come.*

تاسُ به راشيْ *or* را به شيْ *you will come.*

هُغو به راشِي *or* را به شِي *they will come.*

Subjunctive or Aorist Tense مُضارِع.

S.	P.
راشَم *I may, shall, etc. come.*	راشُو *we may, shall, etc. come.*
راشي *thou mayest, etc. come.*	راشیْ *you may, shall, etc. come.*
راشِي *he, she, it, may, etc. come.*	راشِي *they may, shall, etc. come.*

Doubtful Past Tense ماضِي تَشکِيک.

S.

F.		M.	
F.	راغَلِ به يَم	M.	راغَلي به يَم *I may have come.*
F.	راغَلِ به ئي	M.	راغَلي به ئي *thou mayest have come.*
F.	راغَلِ به وِي	M.	راغَلي به وِي *he, she, it, may have come.*

P.

راغَلي به يُو *we may have come.*

راغَلِي به يِيْ *you may have come.*

راغَلي به وِي *they may have come.*

ماضي شرطيه.

S.

که راتلَم or راتللَم *If I had come.*

که راتلي or راتللي *If thou hadst come.*

M. که راتَ *If he or it had come.*

F. که راتله or که راتللَه *If she, or it had come.*

P.

که راتلُو or راتللُو *If we had come.*

که راتليْ or راتللِيْ *If you had come.*

M. که راتلَل or راتلَهٔ *If they had come.*

F. که راتلي or راتللي, که راتلِ or راتلَلِ *If they had come.*

Imperative Mood امر.

S.

راشَ or راشهٔ, راشَ, راشه *come thou.*

را دِ شي or را څي دِ
هَغه دِ راشي or هغه دِ راڅي
} *let him, her, or it come.*

P.

راشيْ, راڅيْ *come you.*

را دِ شي or را څي دِ
هُغو دِ راشي or هُغو دِ راڅي
} *let them come.*

POTENTIAL MOOD. صيغهٔ اِمكاني.

Present حال.

S.

F.	راتلِ شَم	M.	راتلي شَم *I can come.*
F.	راتلِ شي	M.	راتلي شي *thou canst come.*
F.	راتلِ شِي	M.	راتلي شِي *he, she, it can come.*

P.

راتلِي شوُ *we can come.*

راتلِي شيْ *you can come.*

راتلِي شِي *they can come.*

Past ماضي.

S.

F.	راتلِ شْوَم	M.	راتلي شْوَم *I could come.*
F.	راتلِ شْوي	M.	راتلي شْوي *thou couldst come.*
F.	راتلِ شْوه	M.	راتلي شه *he, she, it could come.*

P.

راتلِي شْوُو *we could come.*

راتلِي شْويْ *you could come.*

راتلِي شوُ *or* شْوُلَ *or* راتلِ شْوِ *they could come.*

Future مُستَقبَل.

S.

زه به راتلي شَم *or* راتلي به شَم *I will come.*

ته به راتلي شي *or* راتلي به شي *thou wilt come.*

هَغه به راتلي شِي *or* راتلي به شِي *he, she, it will come.*

P.

مُنکا به راتلِي شُو or راتلِي به شُو *we will come.*

تاسو به راتلِي شيْ or راتلِي به شيْ *you will come.*

هُغو به راتلِي شِي or راتلِي به شِي *they will come.*

The Agent اِسمِ فاعِل.

S.

M. راتلُونکي or راتلُوني } *The comer.*
F. راتلُونکِ or راتلُونِ }

P.

M. and F. { راتلُونکِي / راتلُونِي } *comers.*

Past Participle اِسمِ مَفعولُ.

S.	P.
F. راغَلِ M. راغَلي *come.*	M. and F. راغَلِي *come.*

Noun of Fitness اِسمِ لِياقَت.

راتلَلُ or دَ راتلُ or راتلَلو or دَ راتلو *of, or for coming.*

402. The imperfect and irregular intransitive تلَل *to go.*

INFINITIVE مَصدَر (OR VERBAL NOUN) تلَلْ *to go.*

Present Tense صيغهٔ حال.

S.	P.
څَم *I go.*	څُو *we go.*
څي *thou goest.*	څيْ *you go.*
څِي *he, she, it, goes.*	څِي *they go.*

Imperfect Tense ماضِي اِستِمرار.

S.

تلَلَم *or* تلمَ *I was going.*

تلَلي *or* تلي *thou wast going.*

M. تَ *or* ته *he, or it was going.*

F. تلَله *or* تله *she, or it was going.*

P.

تللَوُ *or* تلوُ *we were going.*

تلَلي *or* تلي *you were going.*

M. تلَهٔ *or* تلَل *they were going.*

F. تلِ *or* تلَلِ *or* تلي *or* تللَي *they were going.*

2nd Form of Imperfect Tense ماضِي اِستِمرار *for Continuative.*

S.

به لاړَم *or* به وُ لاړَم *I used to go.*

به لاړي *or* به وُ لاړي *thou used to go.*

M. به لاړ *or* به وُ لاړ *he, or it used to go.*

F. به لاړه *or* به وُ لاړه *or* به لاړَ *or* به وُ لاړَ *or* به لاړَله *or* به وُ لاړَله *or* به لاړَلَ به وُ لاړَلَ *she, or it used to go.*

P.

به لاړوُ *or* به وُ لاړوُ *we used to go.*

به لاړي *or* به وُ لاړي *you used to go.*

M. به لاړَل *or* به وُ لاړَل به لاړهٔ به وُ لاړهٔ *they used to go.*

F. به لاړي به وُ لاړي به لاړِ به وُ لاړِ به لاړَلي به وُ لاړَلي به لاړَلِ به وُ لاړَلِ *they used to go.*

Past Tense ماضِي مُطلَق.

S.

لاړَم *or* لاړَلَم *or* وُلاړَم *or* وُلاړَلَم	*I went.*
لاړي *or* لاړَلي *or* وُلاړي *or* وُلاړَلي	*thou went.*
M. لاړ *or* وُلاړ	*he, or it went.*
F. لاړَل *or* وُلاړَل *or* لاړَله *or* وُلاړَله *or* لاړه *or* وُلاړه	*she, or it went.*

P.

لاړُو لاړَلُو *or* وُلاړُو *or* وُلاړَلُو	*we went.*
لاړيْ لاړَلَيْ *or* وُلاړيْ *or* وُلاړَلَيْ	*you went.*
M. لاړَل *or* وُلاړَل *or* لاړَةً *or* وُلاړَةً	*they went.*
F. لاړي *or* وُلاړي *or* لاړَلي *or* وُلاړَلي *or* لاړې *or* وُلاړې	*they went.*

Perfect Tense ماضِي قَرِيب.

S.

تَلي *or* تَللي يَم *or* تَلِ يَم *or* تَلَلِ يَم	*I have gone.*
تَلي *or* تَللي ئي *or* تَلِ ئي *or* تَلَلِ ئي	*thou hast gone.*
تَلي *or* تَللي دي *or* تَلِ دَه *or* تَلَلِ دَه	*he, she, it has gone.*

P.

تَلي *or* تَللِي يُو	*we have gone.*
تَلي *or* تَللِي يي	*you have gone.*
تَلي *or* تَللِي دِي	*they have gone.*

Pluperfect Tense ماضِي بَعِيد.

S.

تَلِي or تَلَلِي وُم or تَلِ or تَلَلِ وُم *I had gone.*

تَلِي or تَلَلِي وِي or تَلِ or تَلَلِ وِي *thou hadst gone.*

تَلِي or تَلَلِي وُه or تَلِ or تَلَلِ وَه *he, she, it had gone.*

P.

تَلِي تَلَلِي ووُ *we had gone.*

تَلِي تَلَلِي وِيْ *you had gone.*

تَلِي or تَلَلِي ووُ or تَلِ or تَلَلِ وِ *they had gone.*

First Future Tense اَمرِ حاضِر.

S.

لاړ شَم or وَر شَم *I should go.*

لاړ شي or وَر شي *thou shouldst go.*

هَغه دِ لاړ شِي or لاړ دِ شِي
هَغه دِ وَر شِي or وَر دِ شِي } *he, she, or it should go.*

P.

لاړ شُو or وَر شُو *we should go.*

لاړ شيْ or وَر شيْ *you should go.*

هُغو دِ لاړ شِي or لاړ دِ شِي
هُغو دِ وَر شِي or وَر دِ شِي } *they should go.*

Second Future Tense مُستَقبَل.

S.

زه به لاړ شَم *or* لاړ به شَم } *I will go.*
زه به وَر شَم *or* وَر به شَم }

ته به لاړ شي *or* لاړ به شي } *thou wilt go.*
ته به وَر شي *or* وَر به شي }

هَغه به لاړ شِي *or* لاړ به شِي } *he, she, it will go.*
هَغه به وَر شِي *or* وَر به شِي }

P.

مُوږ به لاړ شُو *or* لاړ به شُو } *we will go.*
مُنګا به وَر شُو *or* وَر به شُو }

تاسُ به لاړ شِيْ *or* لاړ به شِيْ } *you will go.*
تاسو به وَر شِيْ *or* وَر به شِيْ }

هُغو به لاړ شِي *or* لاړ به شِي } *they will go.*
هُغو به وَر شِي *or* وَر به شِي }

Subjunctive or Aorist Tense مُضارِع.

S.

لاړ شَمْ *or* وَر شَم *I may, shall or will go.*

لاړ شي *or* وَر شي *thou mayest, shalt or wilt go.*

لاړ شِي *or* وَر شِي *he, she, it may, shall or will go.*

P.

لاړ شُو *or* وَر شُو *we may, shall or will go.*

لاړ شِيْ *or* وَر شِيْ *you may, shall or will go.*

لاړ شِي *or* وَر شِي *they may, shall or will go.*

Doubtful Past Tense ماضِي تَشكِيك.

S.

تَلَلِ به يَم *or* تَلِ *or* تَلَلي به يَم *or* تَلي *I may have gone.*

تَلَلِ به ئي *or* تَلِ *or* تَلَلي به ئي *or* تَلي *thou mayest have gone.*

تَلَلِ به وِي *or* تَلِ *or* تَلَلي به وِي *or* تَلي *he, she, it may have gone.*

P.

تَلَلِي به يُو *or* تَلِي *we may have gone.*

تَلَلي به ئيْ *or* تَلِي *you may have gone.*

تَلَلِي به وِي *or* تَلِي *they may have gone.*

Past Conditional Tense ماضِي شرطِيه.

S.

تَلَلَم *or* تلَم كه *had I gone.*

تَلَلي *or* تلي كه *hadst thou gone.*

M. ت *or* ته كه *had he, or it gone.*

F. تَلَلَه *or* تله كه *had she, or it gone.*

P.

تَلَلُو *or* تلُو كه *had we gone.*

تَلَلِيْ *or* تليْ كه *had you gone.*

M. تَلَلَه *or* تَلَل كه } *had they gone.*

F. تَلَلِ *or* تَلِ كه }

Imperative Mood امر.

S.

لاړ شه or ورَ شه or څه *go thou.*

هَغه دِ لاړ شِي or لاړ دِ شِي or هَغه دِ وَر شِي
ورَ دِ شِي or هَغه دِ څِي or څِي دِ } *let him, her, or it go.*

P.

لاړ شِيْ or وَر شِيْ or څِيْ *go you.*

هُغو دِ لاړ شِي or لاړ دِ شِي or هغو دِ وَر شِي
ور دِ شِي or هُغو دِ څِي or څِي دِ } *let them go.*

Potential Mood صيغهٔ امكاني.

Present حال.

S.		P.	
تَلَلي شَمَ	*I can go.*	تَلَلِي شوُ	*we can go.*
تَلَلي شي	*thou canst go.*	تَلَلِي شِيْ	*you can go.*
تَلَلي شِي	*he, she, it can go.*	تَلَلِي شِي	*they can go.*

Past ماضِي.

S.		P.	
تَلَلي شُوَم	*I could go.*	تَلَلِي شوُو	*we could go.*
تَلَلي شُوي	*thou couldst go.*	تَلَلِي شِيْ	*you could go.*
M. تَلَلي شه	*he, or it could go.*	M. تَلَلِي شُو	*they could go.*
F. تَلَلي شُوه	*she, or it could go.*	F. تَلَلِي شُوِ	*they could go.*

Future مُستَقبَل.

S.

زه به تلَلي شَم *or* تلَلي به شَم *I shall be able to go.*

ته به تلَلي شي *or* تلَلي به شي *thou wilt be able to go.*

هَغه به تللَي شي *or* تللَي به شِي *he, she, it will be able to go.*

P.

مُنګا به تلَلِي شوُ *or* تلَلِي به شوُ *we shall be able to go.*

تاسُ به تلَلي شيْ *or* تلَلِي به شيْ *you will be able to go.*

هُغو به تلَلِي شِي *or* تَلَلِي به شِي *they will be able to go.*

The Agent اِسمِ فاعِل.

S.			P.		
M.	تلوُني *or* تلوُنکي	*the goer.*	M. and F.	تلوُنکِي	*goers.*
F.	تلوُنِ *or* تلوُنکِ			تلوُنِي	

Past Participle اِسمِ مَفعوُل.

S.	P.
تَلِ *or* تلَلِ *or* تَلي *or* تلَلي *gone.*	تَلِي *or* تلَلِي *gone.*

Nouns of Fitness اِسمِ لِياقَت.

دَ تلُ *or* دَ تلَلُ *or* دَ تلو *or* دَ تلَلو *of going, etc.*

403. Conjugation of the irregular intransitive خَتَل *To ascend.*

INFINITIVE مَصدَر (OR VERBAL NOUN) خَتَل *To ascend.*

Present Tense حال.

S.	P.
خيږم or خيکَم *I ascend.*	خيږُو or خيکُو *we ascend.*
خيږي or خيکي *thou ascendest.*	خيږيْ or خيکيْ *you ascend.*
خيږي or خيلي *he, she, it ascends.*	خيږي or خيکي *they ascend.*

Imperfect Tense ماضي اِستِمرار.

S.

خَتَم or خَتَلَم *I was ascending.*

خَتي or خَتَلي *thou wast ascending.*

M. خوت *he, or it was ascending.*

F. خَتَه or خَتَله *she, or it was ascending.*

P.

خَتو or خَتَلُو *we were ascending.*

خَتيْ or خَتَليْ *you were ascending.*

M. خَتَل or خاتَ *they were ascending.*

F. خَتِ — خَتَلي or خَتي *they were ascending.*

Second form used as the Continuative Tense.

S.

به وُ خَتَم or به وُ خَتَلَم *I used to ascend.*

به وُ خَتي or به وُ خَتَلي *thou used to ascend.*

M. به وُ خوت *he, or it used to ascend.*

F. به وُ خَتَه or به وُ خَتَله *she, or it used to ascend.*

P.

به وُ خَتَلُو or به وُ خَتُو *we used to ascend.*

به وُ خَتَلِي or به وُ خَتَيْ *you used to ascend.*

M. به وُ خاتَ or به وُ خَتَل *they used to ascend.*

F. خَتَلِ or به وُ خَتِ — خَتَلي or به وُ خَتي *they used to ascend.*

Past Tense ماضِي مُطلَق.

S.

وُ خَتَلَم or وُ خَتَم *I ascended.*

وُ خَتَلي or وُ خَتي *thou ascendedst.*

M. وُ خوت *he, or it ascended.*

F. وُ خَتَله or وُ خَته *she, or it ascended.*

P.

وُ خَتَلُو or وُ خَتُو *we ascended.*

وُ خَتَلِيْ or وُ خَتِيْ *you ascended.*

M. وُ خاتَ or وُ خَتَل *they ascended.*

F. وُ خَتِ خَتَلِ or خَتَلي or وُ خَتي *they ascended.*

Perfect Tense ماضِي قَرِيب.

S.

F. خَتَلِ يَم M. خَتَلي يَم *I have ascended.*

F. خَتَلِ ئي M. خَتَلي ئي *thou hast ascended.*

F. خَتَلِ دَه M. خَتَلي دي *he, she, it has ascended.*

P.

خَتَلي يُو *we have ascended.*

خَتَلي يي *you have ascended.*

خَتَلي دِي *they have ascended.*

Pluperfect Tense ماضي بَعيد.

S.

F. خَتَلِ وُم M. خَتَلي وُو *I had ascended.*

F. خَتَلِ وي M. خَتَلي وي *thou hadst ascended.*

F. خَتَلِ وَه M. خَتَلي وُه *he, she, it had ascended.*

P.

خَتَلي وُو *we had ascended.*

خَتَلي وي *you had ascended.*

خَتَلِ وِ M. خَتَلي وُو *they had ascended.*

First Future Tense اَمرِ حاضِر.

S.

وُ خيږَم or وُ خيکَم *I should ascend.*

وُ خيږي or وُ خيکي *thou shouldst ascend.*

هُغه دِ وُ خيږي or وُ دِ خيږي
هُغه دِ وُ خيکي or وُ دِ خيکي } *he, she, it should ascend.*

P.

وُ خيرِوُ or وُ خيكُو *we should ascend.*

وُ خيرِيْ or وُ خيكِيْ *you should ascend.*

هُغو دِ وُ خيرِيِ or وُ دِ خيرِيِ
هُغو دِ وُ خيكِيِ or وُ دِ خيكِيِ } *they should ascend.*

Second Future Tense مُستَقبَل.

S.

زه به وُ خيرِمَ or وُ به خيرِمَ
زه به وُ خيكَم or وُ به خيكَم } *I will ascend.*

ته به وُ خيرِيِ or وُ به خيرِيِ
ته به وُ خيكِيِ or وُ به خيكِيِ } *thou wilt ascend.*

هَغه به وُ خيرِيِ or وُ به خيرِيِ
هَغه به وُ خيكِيِ or وُ به خيكِيِ } *he, she, it will ascend.*

P.

مُنگا به وُ خيرِوُ or وُ به خيرِوُ
مُوِر به وُ خيكُو or وُ به خيكُو } *we will ascend.*

تاسُ به وُ خيرِيْ or وُ به خيرِيْ
تاسُ به وُ خيكِيْ or وُ به خيكِيْ } *you will ascend.*

هُغو به وُ خيرِيِ or وُ به خيرِيِ
هُغو به وُ خيكِيِ or وُ به خيكِيِ } *they will ascend.*

Aorist Tense مُضارِع.

S.

وُ خيزَم or وُ خيزَكَم *I may or shall ascend.*

وُ خيزِي or وُ خيزَكي *thou mayest or shalt ascend.*

وُ خيزِي or وُ خيزَكِي *he, she, it may or shall ascend.*

P.

وُ خيزُو or وُ خيزَكُو *we may or shall ascend.*

وُ خيزِئ or وُ خيزَكيْ *you may or shall ascend.*

وُ خيزِي or وُ خيزَكِي *they may or shall ascend.*

Doubtful Past Tense ماضِي تَشكِيك.

S.

خَتَلي به يَم or خَتَل به يَم *I may have ascended.*

خَتَلي به ئي or خَتَل به ئي *thou mayest have ascended.*

خَتَلي به وِي or خَتَلِ به وِي *he, she, it may have ascended.*

P.

خَتَلي به يُو *we may have ascended.*

خَتَلي به يِئ *you may have ascended.*

خَتَلي به وِي *they may have ascended.*

Past Conditional Tense ماضي شرطيه.

S.

كه خَتَلَم *or* كه خَتَم *had I ascended.*

كه خَتَلي *or* كه خَتي *hadst thou ascended*

M. كه خوت *had he, or it ascended.*

F. كه خَتَله *or* كه خَته *had she, or it ascended.*

P.

كه خَتَلُو *or* كه خَتُو *had we ascended.*

كه خَتَلي *or* كه خَتيْ *had you ascended.*

M. كه خاتَ *or* كه خَتَل *had they ascended.*

F. خَتَلِ *or* خَتَلي كه خَت *or* خَتي كه *had they ascended.*

Imperative Mood اَمر.

S.

خيكه *or* وُ خيكه *or* خيرِه *or* وُ خيرِه *ascend thou.*

هَغه دِ وُ خيرِي *or* وُ دِ خيرِي
هَغه دِ وُ خيكِي *or* وُ دِ خيكِي
} *let him, her, it ascend.*

P.

وُ خيكي *or* وُ خيرِي *ascend you.*

هُغو دِ وُ خيرِي *or* وُ دِ خيرِي
هُغو دِ وُ خيكِي *or* وُ دِ خيكِي
} *let them ascend.*

Potential Mood صيغهٔ اِمكاني.

Present حال.

S.

خَتَلي شَم *or* خَتَلِ شَم *I can ascend.*

خَتَلي شي *or* خَتَلِ شي *thou canst ascend.*

خَتَلي شِي *or* خَتَلِ شِي *he, she, it can ascend.*

P.

خَتَلي شُو *we can ascend.*

خَتَلي شئ *you can ascend.*

خَتَلي شِي *they can ascend.*

Past ماضي.

S.

خَتَلي شُومَ *or* خَتَلِ شُومَ *I could ascend.*

خَتَلي شُوي *or* خَتَلِ شُوي *thou couldst ascend.*

M. خَتَلي شه *he, or it could ascend.*

F. خَتَلِ شُوه *she, or it could ascend.*

P.

خَتَلي شُوُ *we could ascend.*

خَتَلي شُوئ *you could ascend.*

M. خَتَلي شُول *or* خَتَلي شُو *they could ascend.*

F. خَتَلِ شُو *they could ascend.*

Future مُستَقبَل.

S.

زه به خَتَلي شَم *or* خَتَلي به شَم
زه به خَتَلِ شَم *or* خَتَلِ به شَم } *I shall or will be able to ascend.*

ته به خَتَلي شي *or* خَتَلي به شي
ته به خَتَلِ شي *or* خَتَلِ به شي } *thou shalt or wilt be able to ascend.*

هَغه به خَتَلي شي *or* خَتَلي به شي
هَغه به خَتَلِ شي *or* خَتَلِ به شي } *he, she, it shall or will be able to ascend.*

P.

مونږ به خَتَلي شو
خَتَلي به شو } *we shall or will be able to ascend.*

تاسُ به خَتَلي شئ
خَتَلي به شئ } *you shall or will be able to ascend.*

هُغو به خَتَلي شي
خَتَلي *or* به شي } *they shall or will be able to ascend.*

The Agent اِسم فاعِل.

S.		P.	
M. خَتُونكي *or* خَتُوني	*the ascender.*	M. and F. خَتُونكي	*ascenders.*
F. خَتُونكِ *or* خَتُونِ		خَتُوني *or*	

Past Participle اسمِ مَفعُول.

F. خَتَلِ M. خَتَلي *ascended.* M. and F. خَتَلِي *ascended.*

Noun of Fitness اِسمِ لِياقَت.

M. and F. خَتُ *or* دَ خَتو خَتَلُ *or* دَ خَتَلو *or for ascending.* S. and P.

404. Conjugation of an irregular intransitive verb.

INFINITIVE مَصدَر (or VERBAL NOUN) پريوَتَل *To fall.*

Present Tense صيغهٔ حال.

S.	P.
پريوُځَم *I fall.*	پريوُځُو *we fall.*
پريوُځي *thou fallest.*	پريوُځٰي *you fall.*
پريوُځِي *he, she, it falls.*	پريوُځِي *they fall.*

Imperfect Tense ماضِي اِستِمرار.

S.

پريوَتَلَم *or* پريوَتَم *I was falling.*

پريوَتَلي *or* پريوَتي *thou wast falling.*

M. پريوُت *he, or it was falling.*

F. پريوَتَله *or* پريوَته *she, or it was falling.*

P.

پريوَتَلُو *or* پريوَتُو *we were falling.*

پريوَتَلٰي *or* پريوَتٰي *you were falling.*

M. پريوَتَل *or* پريواته *or* پريوات

F. پريوَتَلِ *or* پريوَتِ *or* پريوَتَلي *or* پريوَتي

} *they were falling.*

Second Form, or Continuative Tense.

S.

به پریوتَلَم or به پریوتَم *I used to fall.*

به پریوتَلي or به پریوتَي *thou used to fall.*

M. به پریوُت *he, or it used to fall.*

F. به پریوتَله or به پریوَته *she, or it used to fall.*

P.

به پریوتَلُو or به پریوتُو *we used to fall.*

به پریوتَلیْ or به پروتَيْ *you used to fall.*

M. به پریوتَل or به پریواته or به پریوات } *they used to fall.*

F. به پریوتَلِ or به پریوتِ or به پریوتَلي or به پریوتي }

Past Tense ماضِي مُطلَق.

S.

پریوتَلَم or پریوتَم *I fell.*

پریوتَلي or پریوتَي *thou didst fall.*

M. پریوُت or پریووت *he, or it fell.*

F. پریوتَله or پریوَته *she, or it fell.*

P.

پریوتَلُو or پریوتُو *we fell.*

پریوتَلیْ or پریوتَيْ *you fell.*

M. پریوتَل or پریواته or پریوات *they fell.*

F. پریوتَلِ or پریوتِ or پریوتَلي or پریوتي *they fell.*

Perfect Tense ماضي قريب.

S.

M. پروت or پريوتَلي or پريوتي يَم } *I have fallen.*
F. پرَته or پريوتَل or پريوتِ يَم }

M. پروت or پريوتَلي or پريوتي ئي } *thou hast fallen.*
F. پرَته or پريوتَل or پريوتِ ئي }

M. پروت or پريوتَلي or پريوتي دي *he, or it have fallen.*
F. پرَته or پريوتَل or پريوتِ دَه *she, or it have fallen.*

P.

M. پراته or پريوتَلي or پريوتي يُو } *we have fallen.*
F. پرَتي ,, ,, يُو }

M. پراته or پريوتَلي or پريوتي يِئ } *you have fallen.*
F. پرَتي ,, ,, يي }

M. پراته or پريوتَلي or پريوتي دي *they have fallen.*

F. پرَتي ,, ,, دي *they have fallen.*

Pluperfect Tense ماضي بَعيد.

S.

M. پروت or پريوتَلي or پريوتي وُم } *I had fallen.*
F. پرَته or پريوتَل or پريوتِ وُم }

M. پروت or پريوتَلي or پريوتي وي } *thou hadst fallen.*
F. پرَته or پريوتَل or پريوتِ وي }

M. پروت or پريوتَلي or پريوتي وُه *he, or it had fallen.*
F. پرَته or پريوتَل or پريوتِ وَه *she, or it had fallen.*

P.

M.	پراته or پريوَتَلِي or پريوَتِي وُو	we had fallen.
F.	پرَتي " " وُو	
M.	پراته or پريوَتَلِي or پريوَتِي ويْ	you had fallen.
F.	پرَتي " " ويْ	
M.	پراته or پريوَتَلِي or پريوَتِي وُو	they had fallen.
F.	پرَتي or پريوَتَلِ or پريوَتِ وِ	

First Future Tense اَمرِ حاضِر.

S.

پريوُڅَم *I should fall.*

پريوڅي *thou shouldst fall.*

هَغه دِ پريوُڅِي or پري دِ وُڅِي *he, she, it should fall.*

P.

پريوُڅُو *we should fall.*

پريوُڅيْ *you should fall.*

هُغو دِ پريوُڅِي or پري دِ وُڅِي *they should fall.*

Second Future Tense مُستَقبَل.

S.

زه به پريوُڅَم or پري به وُڅَم *I will fall.*

ته به پريوُڅي or پري به وُڅي *thou wilt fall.*

هَغه به پريوُڅِي or پري به وُڅِي *he, she, it will fall.*

P.

مُوږ به پريُوڅُو or پري به وُڅُو *we will fall.*

تاسُ به پريُوڅيْ or پري به وُڅيْ *you will fall.*

هُغو به پريُوڅِي or پري به وُڅِي *they will fall.*

Past Conditional Tense ماضِي تَشكِيك.

S.

M.	پريوَتي به يَم or	پروت پريوَتَلي	*I may have fallen.*
F.	پريوَتِ به يَم or	پَرته پريوَتَلِ	
M.	پريوَتي به ئي or	پروت پريوَتَلي	*thou mayest have fallen.*
F.	پريوَتِ به ئي or	پَرته پريوَتَلِ	
M.	پريوَتي به وِي or	پريوَتَلي or پروت	*he, she, it may have fallen.*
F.	پريوتِ به وِي or	پريوَتَل or پَرته	

P.

M.	پريوَتِي به يُو or	پريوَتَلِي or پراته	*we may have fallen.*
F.	به يُو ,,	,, پَرتي	
M.	پريوَتِي به يِيْ or	پريوَتَلِي or پراته	*you may have fallen.*
F.	به يِيْ ,,	,, پَرتي	
M.	پريوَتِي به وِي or	پريوَتَلِي or پراته	*they may have fallen.*
F.	به وِي ,,	,, پَرتي	

Past Conditional Tense ماضِي شرَطِيه.

S.

که پريوَتَلَمَ *or* که پريوَتَم *had I fallen.*

که پريوَتَلي *or* که پريوَتي *hadst thou fallen.*

M. که پريوُت *had he or it fallen.*

F. که پريوَتَله *or* که پريوَته *had she or it fallen.*

P.

که پريوَتَلُو *or* که پريوَتُو *had we fallen.*

که پريوَتَلِيْ *or* که پريوَتِيْ *had you fallen.*

M. که پريوَتَل *or* که پريواته *had they fallen.*

F. که پريوَتَلِ *or* پريوَتِ که پريوَتلي *or* که پريوَتي *had they fallen.*

Imperative Mood اَمر.

S.

پريوُځه *fall thou.*

هَغه دِ پريوُځي *or* پريِ دِ وُځي *let him fall.*

P.

پريوُځيْ *fall you.*

هُغو دِ پريوُځي پريِ دِ وُځى *let them fall.*

Potential Mood* صيغهٔ إمكاني.

Present حال.

S.

M. پريوَتَلي or پريوَتي شَم
F. پريوَتَلِ or پريوَتِ شَم } *I can fall.*

M. پريوَتَلي or پريوَتي شي
F. پريوَتَلِ or پريوَتِ شي } *thou canst fall.*

M. پريوَتَلي or پريوَتي شي
F. پريوَتَلِ or پريوَتِ شي } *he, she, it can fall.*

P.

M.
F. شُو { پريوَتَلي or پريوَتي } *we can fall.*

M.
F. شئ { پريوَتَلي or پريوَتي } *you can fall.*

M.
F. شي { پريوَتَلي or پريوَتي } *they can fall.*

* What I have here termed the Potential Mood is really the Passive form of the intransitive verbs, which is alone used to express power, will, or obligation. I have already described the peculiarities of the passive and potential form of the verbs in the analysis of the different moods and tenses, which see—page 170—177.

Past ماضي.

S.

M. پريوَتَلي or پريوَتي شوَم } *I could fall.*
F. پريوتِ or پريوتَلِ شوَم }

M. پريوَتَلي or پريوتي شوي } *thou couldst fall.*
F. پريوتِ or پريوتَلِ شوي }

M. شه پريوَتي or پريوَتَلي *he, or it could fall.*
F. شوَه پريوتِ or پريوتَلِ *she, or it could fall.*

P.

M. } شوُو { پريوَتَلي or پريوَتي } *we could fall.*
F. }

M. } شوُيْ { پريوَتَلي or پريوَتي } *you could fall.*
F. }

M. شوُ پريوَتي or پريوَتَلي *they could fall.*
F. شوِ پريوت or پرتوَتَلِ *they could fall.*

مُستَقبَل.

S.

M. زه به پريوتَلي شَم or پريوَتَلي به شَم } *I will be able to fall.*
F. زه به پريوتَلِ شَم or پريوَتَلِ به شَم }

M. ته به پريوَتَلي شي or پريوَتَلي به شي } *thou wilt be able to fall.*
F. ته به پريوَتَلِ شي or پريوَتَلِ به شي }

M. هَغه به پريوَتَلي شي or پريوَتَلي به شي *he, it, will be able to fall.*
F. هَغه به پريوَتَلِ شي or پريوَتَلِ به شي *she, it, will be ble to fall.*

P.

M. پریوَتَلِي به شوُ *or* مُوږ به پریوَتَلِي شوُ *we will be able to fall.*

M. پریوَتَلِي به شيْ *or* تاسُ به پریوَتَلِي شيْ *you will be able to fall.*

M. پریوَتَلِي به شيِْ *or* هُغو به پریوَتَلِي شيِ *they will be able to fall.*

The Agent اِسمِ فاعِل.

S.

M. پریوَتُونکِي *or* پریوَتُونِي } *the faller.*
F. پریوَتُونکِ *or* پریوَتُونِ }

P.

M. and F. { پریوَتُونکِي / پریوَتونِي } *the fallers.*

Past Participle اِسمِ مَفعُول.

S.

M. پریوَتي *or* پروت پریوَتَلي } *fallen.*
F. پریوَتِ *or* پَرَته پَریوَتَلِ }

P.

M. پریوَتِي *or* پراته پریوَتَلِي } *fallen.*
F. پریوَتِي *or* پَرَتِي پریوَتَلِي }

اِسمِ لِیاقَت

M. and F. پریوَتُ *or* پریوَتَلُ دَ پرپریوَتو *or* دَ پریوَتَلو *cf, or for falling.* S. and P.

405. The following is a paradigm of a regular intransitive verb according to the system of the Arabian and Hebrew Grammarians. The method of forming the different compound tenses by the aid of the auxiliary has already been explained in the analysis of the moods and tenses which see.

مَصدَر Infinitive or Verbal Noun زغَليدَل *to run.*

Active Voice صيغهٔ مَعروف.

Past Tense صاضِي.

S.

M.	وُ زغَليدهٔ *or* وُ زغَليدَ	*he, it ran.*
F.	وُ زغَليدَله *or* وُ زغَليدَهٔ	*she, it ran.*
M. and F.	وُ زغَليدَلي *or* وُ زغَليدَي	*thou didst run.*
M. and F.	وُ زغَليدَلم *or* وُ زغَليدَم	*I ran.*

P.

M.	وُ زغَليدَهٔ *or* وُ زغَليدَل	*they ran.*
F.	وُ زغَليدَلِ *or* وُ زغَليدِ	*they ran.*
M. and F.	وُ زغَليدَلي *or* وُ زغَليدي	*you ran.*
M. and F.	وُ زغَليدَلوُ *or* وُ زغَليدوُ	*we ran.*

Present Tense مُضارِع.

S.

وُ زغَلي	*he, she, it runs, or may run.*
وُ زغَلي	*thou runneth, or may run.*
وُ زغَلُم	*I run, or may run.*

P.

وُ زغَلي	*they run, or may run.*
وُ زغَلي	*you run, or may run.*
وُ زغَلُو	*we run, or may run.*

IMPERATIVE MOOD امر.

S.

هغه دِ وُ زغلي or وُ دِ زغلي
هغه دِ زغلي or زغلي دِ
} *let him, her, or it run.*

وُ زغله وُ زغل
زغله زغل
} *run thou or do thou run.*

P.

هُغو دِ وُ زغلي or وُ دِ زغلي
هُغو دِ زغلي or زغلي دِ
} *let them run.*

وُ زغلئ
زغلئ
} *run you, or do you run.*

VERBAL NOUN مصدر OR INFINITIVE زغليدل *to run.*

Active Participle اِسمِ فاعِل.

S.

M. زغليدونكي or زغليدونې
F. زغليدونکئ or زغليدونِ
} *the runner.*

P.

M. and F. { زغليدونکي / زغليدونې } *the runners.*

Passive Voice صيغه مجهول.

Past Tense ماضي.

S.

M. زغليدلي شه *or* زغليدي *he, or it could run.*

F. زغليدل شوه *or* زغليدِ *she, or it could run.*

M. زغليدلي شوي *or* زغليدي
F. زغليدل شوي *or* زغليدِ *thou couldst run.*

M. زغليدلي شوم *or* زغليدي
F. زغليدل شوم *or* زغليدِ *I could run.*

P.

M.
F. شوُ *or* شول { زغليدي / زغليدلي } *they could run.*

M.
F. شوي { زغليدي / زغليدلي } *you could run.*

M.
F. شوُو { زغليدي / زغليدلي } *we could run.*

Present Tense مُضارِع.

S.

M. زغَليدَلي شي *or* زغَليدي *he, or it can run.*

F. زغَليدَلِ شي *or* زغَليدِ *she, or it can run.*

M. زغَليدَلي شي *or* زغَليدي
F. زغَليدَلِ شي *or* زغَليدِ } *thou canst run.*

M. زغَليدَلي شَم *or* زغَليدي
F. زغَليدَلِ شَم *or* زغَليدِ } *I can run.*

P.

M. زغَليدَلي شي *or* زغَليدي *they can run.*

M. زغَليدَلي شئ *or* زغَليدي *you can run.*

M. زغَليدَلي شُو *or* زغَليدي *we can run.*

IMPERATIVE MOOD امر.

S.

زغَليدَلي شه *or* وُ شه *be able to run.*

زغَليدَلي دِ شي *or* هَغه دِ زغَليدَلي شي *let him, her, or it be able to run.*

P.

زغَليدَلي شئ *or* وُ شئ *be you able to run.*

زغَليدَلي دِ شي *or* هُغو دِ زغَليدَلي شي *let them be able to run.*

406. The following is the conjugation of the imperfect transitive verb كَول *to do, to make,* or *perform,* which is chiefly used in forming the inflexions of other verbs. The compound tenses are wanting.

INFINITIVE مَصدَر (OR VERBAL NOUN) كَوُل *To do.*

Present Tense صيغهٔ حال.

S.	P.
كَوُم *I do.*	كَوُو *we do.*
كَوي *thou doest.*	كَوْي *you do.*
كَوِي, كا *or* كاندِ *he, she, it does.*	كَوِي, كا *or* كاندِ *they do.*

Imperfect Tense ماضِيِ استِمرار *(the governing noun singular.)*

S.

F.	M.	
ما كَوُله *or* كَ, كه, كا, كاوُه ما		*I was doing.*
تا كَوُله *or* كَ, كه, كا, كاوُه تا		*thou wast doing.*
هَغه كَوُله *or* كَ, كه, كا, كاوُه هَغه		*he, or it was doing.*
هِغِه كَوُله *or* كَ, كه, كا, كاوُه هِغه		*she, or it was doing.*

P.

F.	M.	
مُوږ كَوُله *or* كَ, كه, كا, كاوُه مُنگا		*we were doing.*
تاسُ كَوُله *or* كَ, كه, كا, كاوُه تاسُ		*you were doing.*
هُغو كَوُله *or* كَ, كه, كا, كاوُه هُغو		*they were doing.*

(The governing noun plural.)

F.	M.	
ما كَوُلِ *or* ما كَوُل		*I was doing.*
تا كَوُلِ *or* تا كَوُل		*thou wast doing.*
هَغه كَوُلِ *or* هَغه كَوُل		*he, or it was doing.*
هِغِه كَوُلِ *or* هِغِه كَوُل		*she, or it was doing.*

F. M.

مُنکا کَوُلِ or مُوږ کَوُل *we were doing.*

تاسُ کَوُلِ or تاسُ کَوُل *you were doing.*

هُغو کَوُلِ or هُغو کَوُل *they were doing.*

Second Form—(the governing noun singular.)

S.

F. M.

مي کَوُله کَ or که, کا, کاوُه مي *I was doing.*

دِ کَوُله کَ or که, کا, کاوُه دِ *thou wast doing.*

ئي کَوُله کَ or که, کا, کاوُه ئي *he, she, it was doing.*

P.

مُو کَوُله کَ or که, کا, کاوُه مُو *we were doing.*

مو کَوُله کَ or که, کا, کاوُه مو *you were doing.*

ئي کَوُله کَ or که, کا, کاوُه ئي *they were doing.*

(The governing noun plural.)

S.

F. M.

مي کَوُلِ or مي کَوُل *I was doing.*

دِ کَوُلِ or دِ کَوُل *thou wast doing.*

ئي کَوُلِ or ئي کَوُل *he, she, it was doing.*

P.

مُو کَوُلِ or مُو کَول *we were doing.*

مو کَوُلِ or مو کَوُل *you were doing.*

ئي کَوُلِ or ئي کَوُل *they were doing.*

The Imperfect used as the Continuative.

S.

ما به که ,کا or کَ or ما به وُ که or به وُ کا *I used to do.*

تا به که ,کا or کَ or تا به وُ که or به وُ کا *thou used to do.*

هَغه به که ,کا or کَ or هَغه به وُ که or به وُ کا *he, it used to do.*

هِغِه به که ,کا or کَ or هِغِه به وُ که or به وُ کا *she, it used to do.*

P.

موُږ به که ,کا or کَ or مُنګا به وُ که ,وُ کا or وُ کَ *we used to do.*

تاسُ به که ,کا or کَ or تاسُ به وُ که ,وُ کا or وُ کَ *you used to do.*

هُغو به که ,کا or کَ or هُغو به وُ که ,وُ کا or وُ کَ *they used to do.*

S.

به مي که ,کا or کَ or به مي وُ که or وُ کا *I used to do.*

به دِ که ,کا or کَ or به دِ وُ که or وُ کا *thou used to do.*

به ئي که ,کا or کَ or به ئي وُ که or وُ کا *he, she, it used to do.*

P.

به موُ که ,کا or کَ or به موُ وُ که ,وُ کا or وُ کَ *we used to do.*

به مو که ,کا or کَ or به مو وُ که ,وُ کا or وُ کَ *you used to do.*

به ئي که ,کا or کَ or به ئي وُ که ,وُ کا or وُ کَ *they used to do.*

Past Tense ماضي مُطلَق.

S.

ما وُ کړ, وُکا *or* وُکَ *or* ما کړ, کا *or* کَ *I did.*
تا وُ کړ, وُکا *or* وُکَ *or* تا کړ, کا *or* کَ *thou didst.*
هَغه وُ کړ, وُکا *or* وُکَ *or* هَغه کړ, کا *or* کَ *he, or it did.*
هِغِه وُ کړ, وُکا *or* وُکَ *or* هِغِه کړ, کا *or* کَ *she, or it did.*

P.

مُنږ وُ کړ, وُکا *or* وُکَ *or* مونږ کړ, کا *or* کَ *we did.*
تاسُ وُ کړ, وُکا *or* وُکَ *or* تاسُ کړ, کا *or* کَ *you did.*
هُغو وُ کړ, وُکا *or* وُکَ *or* هُغو کړ, کا *or* کَ *they did.*

Second Form.

S.

وُ مي کړ, کا *or* کَ *or* مي کړ, کا *or* کَ *I did.*
وُ د کړ, کا *or* کَ *or* د کړ, کا *or* کَ *thou didst.*
وُ ئي کړ, کا *or* کَ *or* ئي کړ, کا *or* کَ *he, she, it did.*

P.

وُ مُو کړ, کا *or* کَ *or* مُو کړ, کا *or* کَ *we did.*
وُ مو کړ, کا *or* کَ *or* مو کړ, کا *or* کَ *you did.*
وُ ئي کړ, کا *or* کَ *or* ئي کړ, کا *or* کَ *they did.*

First Future Tense اَمرِ حاضِر.

S.

وُ کَم or وُہ کَم *I should do.*

وُ کي or وُہ کي *thou shouldst do.*

هَغه دِ وُ کِي, هَغه دِ وُ کانِدِ or هَغه دِ وُ کا
وُہ دِ کِي, وُہ دِ کانِدِ or وُہ دِ کا
} *he, she, or it should do.*

P.

وُ کُو or وُہ کُو *we should do.*

وُ کِيْ or وُہ کِيْ *you should do.*

هُغو دِ وُ کِي, هُغو دِ وُ کانِدِ or هُغو دِ وُ کا
وُہ دِ کِي, وُہ دِ کانِدِ or وُہ دِ کا
} *they should do.*

Second Future Tense مُستَقبَل.

S.

زہ بہ وُ کَم or وُہ بہ کَم *I will do.*

تہ بہ وُ کي or وُہ بہ کي *thou wilt do.*

هَغه بہ وُ کِي, بہ وُ کانِدِ or بہ وُ کا
وُہ بہ کِي, وُہ بہ کانِدِ or وُہ بہ کا
} *he, she, or it will do.*

P.

مُوږ بہ وُ کُو or وُہ بہ کُو *we will do.*

تاسُ بہ وُ کِيْ or وُہ بہ کِيْ *you will do.*

هُغو بہ وُ کِي or بہ وُ کانِدِ or بہ وُ کا
وُہ بہ کِي or وُہ بہ کانِدِ or وُہ بہ کا
} *they will do.*

Aorist Tense مُضارِع.

S.

وُکَم or وُہ کَم *I may or shall do.*

وُکي or وُہ کي *thou mayest or shalt do.*

وُکِي, وُہ کِي, وُکانِدِ or وُہ کا *he, she, it may or shall do.*

P.

وُکُو or وُہ کُو *we may or shall do.*

وُکئ or وُہ کئ *you may or shall do.*

وُکِي, وُہ کِي, وُکانِدِ or وُہ کا *they may or shall do.*

IMPERATIVE MOOD اَمر.

S.

وُ کَوہ or کَوہ or وُہ کہ, کہ *do thou.*

هَغہ دِ وُکِي, هَغہ دِ وُہ کانِدِ or هَغہ دِ وُکا
وُ دِ کِي, وُہ دِ کانِدِ or وُہ دِ کا } *let him, her, or it do.*

P.

وُ کَوئ or کَوئ, وُہ کئ, وُکانِئ *do you.*

هَغُو دِ وُکِي, هَغُو دِ وُکانِدِ or هَغُو دِ وُکا
وُہ دِ کِي, وُہ دِ کانِدِ or وُہ دِ کا } *let them do.*

The Agent اِسمِ فاعِل.

	S.		P.	
M.	کَوونکي or کَوونِي	*the doer.* M. and F.	کَوونکِي	*the doers.*
F.	کَوونکئ or کَوونِ		کَوونِي	

The Noun of Fitness اِسمِ لیاقَت.

کَوُ *or* دَ کَوو, کَوُلُ *or* دَ کَوُلو *of, or for doing.*

406. مَصدَر INFINITIVE OR VERBAL NOUN. کړَل *To do.*

Present Tense حال صیغهٔ.

S.	P.
کړَم *I do.*	کړُو *we do.*
کړي *thou doest.*	کړيْ *you do.*
کړي *he, she or it does.*	کړي *they do.*

Imperfect Tense ماضي اِستِمرار—*(governing noun singular.)*

F.	M.
کړَله *or* کړه, ما	ما کړَ *I was doing.*
کړَله *or* کړه, تا	تا کړَ *thou wast doing.*
کړَله *or* کړه, هَغه	هَغه کړَ *he, or it was doing.*
کړَله *or* کړه, هِغه	هِغه کړَ *she, or it was doing.*

F.	M.
کړَله *or* کړه, مُوږ	مُوږ کړَ *we were doing.*
کړَله *or* کړه, تاسُ	تاسُ کړَ *you were doing.*
کړَله *or* کړه, هُغو	هُغو کړَ *they were doing.*

(Governing noun plural.)

S.

F.	M.	
ما کړي *or* کړلي	ما کړل	*I was doing.*
تا کړي *or* کړلي	تا کړل	*thou wast doing.*
هغه کړي *or* کړلي	هغه کړل	*he, or it was doing.*
هغې کړي *or* کړلي	هغې کړل	*she, or it was doing.*

P.

F.	M.	
مونږ کړي *or* کړلي	مونږ کړل	*we were doing.*
تاسو کړي *or* کړلي	تاسو کړل	*you were doing.*
هغوی کړي *or* کړلي	هغوی کړل	*they were doing.*

Second Form—(the governing noun singular.)

S.

F.	M.	
مي کړه *or* کړله	مي کړ	*I was doing.*
دې کړه *or* کړله	دې کړ	*thou wast doing.*
ئې کړه *or* کړله	ئې کړ	*he, she, or it was doing.*

P.

F.	M.	
مو کړه *or* کړله	مو کړ	*we were doing.*
مو کړه *or* کړله	مو کړ	*you were doing.*
ئې کړه *or* کړله	ئې کړ	*they were doing.*

Second Form—(the governing noun plural.)

S.

F.	M.	
مي کړي or کړلي	مي کړل	*I was doing.*
دِ کړي or کړلي	دِ کړل	*thou wast doing.*
ئي کړي or کړلي	ئي کړل	*he, she, or it was doing.*

P.

F.	M.	
مُوکړي or کړلي	مُو کړل	*we were doing.*
موکړي or کړلي	مو کړل	*you were doing.*
ئي کړي or کړلي	ئي کړل	*they were doing.*

Second Form of Imperfect as the Continuative—(governing noun singular.)

S.

F.	M.	
ما به وُکړه or به وُکړله	ما به وُ کړ	*I used to do.*
تا به وُکړه or به وُکړله	تا به وُ کړ	*thou usedst to do.*
هَغه به وُکړه or به وُکړله	هَغه به وُ کړ	*he, or it used to do.*
هِغه به وُکړه or به وُکړله	هِغه به وُ کړ	*she, or it used to do.*

P.

F.	M.	
مُنګا به وُکړه or به وُکړله	مُوږ به وُ کړ	*we used to do.*
تاسُ به وُکړه or به وُکړله	تاسُ به وُ کړ	*you used to do.*
هُغو به وُکړه or به وُکړله	هُغو به وُ کړ	*they used to do.*

(Governing noun plural.)

S.

F.	M.	
ما به وُ کړَل	ما به وُ کړي *or* به وُکړَلي	*I used to do.*
تا به وُکړَل	تا به وُکړي *or* به وُکړَلي	*thou usedst to do.*
هَغه به وُکړَل	هَغه به وُکړي *or* به وُکړَلي	*he, or it used to do.*
هِغه به وُکړَل	هِغه به وُکړي *or* به وُکړَلي	*she, or it used to do.*

P.

F.	M.	
مُنګا به وُ کړَل	مُوږ به وُکړي به *or* وُکړَلي	*we used to do.*
تاسُ به وُکړَل	تاسُ به وُکړي به *or* وُکړَلي	*you used to do.*
هغو به وُکړَل		*they used to do.*
هُغو به وُکړي	F. به وُ کړَلي	

Second Form—(the noun singular.)

S.

F.	M.	
به مي وُکړه *or* وُکړَله	به مي وُکړَ	*I used to do.*
به دِ وُکړه *or* وُکړَله	به دِ وُکړَ	*thou usedst to do.*
به ئي وُکړه *or* وُکړَله	به ئي وُکړَ	*he, she, or it used to do.*

P.

F.	M.	
به مُو وُکړَه *or* وُکړَله	به مُو وُکړَ	*we used to do.*
به مُو وکړَه *or* وُکړَله	به مو وُکړَ	*you used to do.*
به ئي وُکړَه *or* وُکړَله	به ئي وُکړَ	*they used to do.*

(Noun in the plural number.)

S.

F.	M.	
به مي وُ كړي or وُ كړلي	به مي وُ كړل	*I used to do.*
به دِ وُ كړي or وُ كړلي	به دِ وُ كړل	*thou used to do.*
به ئي وُ كړي or وُ كړلي	به ئي وُ كړل	*he, she, or it used to do.*

P.

F.	M.	
به مو وُ كړي or وُ كړلي	به مو وُ كړل	*we used to do.*
به مو وُ كړي or وُ كړلي	به مو وُ كړل	*you used to do.*
به ئي وُ كړي or وُ كړلي	به ئي وُ كړل	*they used to do.*

Past Tense ماضي مُطلَق.—*(For a noun singular.)*

S.

F.	M.	
ما وُ كړه or وُ كړله	ما وُ كړ	*I did.*
تا وُ كړه or وُ كړله	تا وُ كړ	*thou didst.*
هغه وُ كړه or وُ كړله	هغه وُ كړ	*he, or it did.*
هغې وُ كړه or وُ كړله	هغې وُ كړ	*she, or it did.*

P.

F.	M.	
موږ وُ كړه or وُ كړله	موږ وُ كړ	*we did.*
تاسُ وُ كړه or وُ كړله	تاسُ وُ كړ	*you did.*
هغو وُ كړه or وُ كړله	هغو وُ كړ	*they did.*

(For a noun plural.)

S.

F.		M.	
وُکړَلي *or* وُکړي ما		وُکړَل ما	*I did.*
وُکړَلي *or* وُکړي تا		وُکړَل تا	*thou didst.*
وُکړَلي *or* وُکړي هَغه		وُکړَل هَغه	*he, or it did.*
وُکړَلي *or* وُکړي هِغه		وُکړَل هِغه	*she, or it did.*

P.

F.		M.	
وُکړَلي *or* وُکړي مُنګا		مونږ وُکړَل	*we did.*
وُکړَلي *or* وُکړي تاسُ		تاسُ وُکړَل	*you did.*
F. وُکړَلي *or* وُکړي هُغو		هَغو وُکړَل	*they did.*

Second Form—(for a noun singular.)

S.

F.		M.	
وُمي کړَه *or* وُمي کړَله		وُمي کړَ	*I did.*
وُ دِ کړَه *or* وُ دِ کړَله		وُ دِ کړَ	*thou didst.*
وُئي کړَه *or* وُئي کړَله		وُئي کړَ	*he, she, or it did.*

P.

F.		M.	
وُمُو کړَه *or* وُمُو کړَله		وُمُو کړَ	*we did.*
وُمو کړَه *or* وُمو کړَله		وُمو کړَ	*you did.*
وُئي کړَه *or* وُئي کړَله		وُئي کړَ	*they did.*

(For a noun plural.)

S.

F.		M.	
وُمي کړلي	*or* وُمي کړي	وُمي کړل	*I did.*
وُدِ کړلي	*or* وُ دِ کړي	وُدِ کړل	*thou didst.*
وُئي کړلي	*or* وُئي کړي	وُئي کړل	*he, she, or it did.*

P.

F.		M.	
وُمو کړلي	*or* وُمو کړي	وُمو کړل	*we did.*
وُمو کړلي	*or* وُمو کړي	وُمو کړل	*you did.*
وُئي کړلي	*or* وُئي کړي	وُئي کړل	*they did.*

Perfect Tense ماضي قريب.—*(For a noun singular.)*

S.

F.	M.	
ما کړې ده	ما کړي دي	*I have done.*
تا کړې ده	تا کړي دي	*thou hast done.*
هغه کړې ده	هغه کړي دي	*he, or it has done.*
هغې کړې ده	هغې کړي دي	*she, or it has done.*

P.

F.	M.	
مُنږ کړې ده	موږ کړي دي	*we have done.*
تاسُ کړې ده	تاسُ کړي دي	*you have done.*
	هُغو کړي دي	*they have done.*
F.	هُغو کړې ده	

(For a noun plural.)

S. M. and F.		P. M. and F.	
ما کړي دي	*I have done.*	مونږ کړي دي	*we have done.*
تا کړي دي	*thou hast done.*	تاسو کړي دي	*you have done.*
هغه کړي دي	*he, or it has done.*	هغوی کړي دي	*they have done.*
هغې کړي دي	*she, or it has done.*		

Second Form—(for a noun singular.)

S.

F.	M.	
مې کړه	مې کړي دي	*I have done.*
دې کړه	دې کړي دي	*thou hast done.*
ئې کړه	ئې کړي دي	*he, she, or it has done.*

P.

F.	M.	
مو کړه	مو کړي دي	*we have done.*
مو کړه	مو کړي دي	*you have done.*
ئې کړه	ئې کړي دي	*they have done.*

(For a noun plural.)

S. M. and F.		P. M. and F.	
مې کړي دي	*I have done.*	مو کړي دي	*we have done.*
دې کړي دي	*thou hast done.*	مو کړي دي	*you have done.*
ئې کړي دي	*he, she, or it has done.*	ئې کړي دي	*they have done.*

Pluperfect Tense ماضي بَعِيد.—*(The noun singular.)*

S.

F.	M.	
ما كَرِ وَه	ما كَرِي وُه	*I had done.*
تا كَرِ وَه	تا كَرِي وُه	*thou hadst done.*
هَغه كَرِ وَه	هَغه كَرِي وُه	*he, or it had done.*
هِغه كَرِ وَه	هِغه كَرِي وُه	*she, or it had done.*

P.

F.	M.	
مُنْكا كَرِ وَه	مونږ كَرِي وُه	*we had done.*
تاسُ كَرِ وَه	تاسُ كَرِي وُه	*you had done.*
F.	هُغو كَرِ وَه	هُغو كَرِي وُه } *they had done.*

(Noun plural.)

S.

F.	M.	
ما كَرِ وِ	ما كَرِي وُو	*I had done.*
تا كَرِ وِ	تا كَرِي وُو	*thou hadst done.*
هَغه كَرِ وِ	هَغه كَرِي وُو	*he, or it had done.*
هِغه كَرِ وِ	هِغه كَرِي وُو	*she, or it had done.*

P.

F. M.

مُنګا کړي وُ مُوږ کړِ وِ *we had done.*

تاسُ کړي وُ تاسُ کړِ وِ *you had done.*

M. هُغو کړي وُ
F. هُغو کړِ وِ } *they had done.*

Second Form—(noun singular.)

S.

F. M.

مي کړي وُه مي کړِ وَه *I had done.*

دِ کړي وُه دِ کړِ وَه *thou hadst done.*

ئي کړي وُه ئي کړِ وَه *he, she, it had done.*

P.

F. M.

مُو کړي وُه مُو کړِ وَه *we had done.*

مو کړي وُه مو کړِ وَه *you had done.*

ئي کړي وُه ئي کړِ وَه *they had done.*

(Noun plural.)

S.

F. M.

مي کړي وُ مي کړِ وِ *I had done.*

دِ کړي وُ دِ کړِ وِ *thou hadst done.*

ئي کړي وُ ئي کړِ وِ *he, she, it had done.*

P.

F. M.

مُو کړِي وُو *or* مُو کړِ وِ *we had done.*

مو کړِي وُو *or* مو کړِ وِ *you had done.*

ئي کړِي وُو *or* ئي کړِ وِ *they had done.*

First Future Tense اَمرِ حاضِر.

S.

وُ کړَم *I should do.*

وُ کړِي *thou shouldst do.*

هَغه دِ وُ کړِي *or* وُ دِ کړِي *he, she, it should do.*

P.

وُ کړُو *we should do.*

وُ کړِئ *you should do.*

هُغو دِ وُ کړِي *or* وُ دِ کړِي *they should do.*

Second Future Tense مُستَقبَل.

S.

زه به وُ کړَم *or* وُ به کړَم *I will do.*

ته به وُ کړِي *or* وُ به کړِي *thou will do.*

هَغه به وُ کړِي *or* وُ به کړِي *he, she, it will do.*

P.

مُوږ به وُ کړُو *or* وُ به کړُو *we will do.*

تاسُ به وُ کړِئ *or* وُ به کړِئ *you will do.*

هُغو به وُ کړِي *or* وُ به کړِي *they will do.*

Doubtful Past Tense ماضي تشکیک.—*(Noun singular.)*

S.

F.	M.	
ما به کړې وې	ما به کړې وې	*I may have done.*
تا به کړې وې	تا به کړې وې	*thou mayst have done.*
M. هغه به کړې وې	هغه به کړې وې	*he, or it may have done.*
F. هغې به کړې وې	هغې به کړې وې	*she, or it may have done.*

P.

F.	M.	
مونږ به کړې وې	مونږ به کړې وې	*we may have done.*
تاسُ به کړې وې	تاسُ به کړې وې	*you may have done.*
M. هغو به کړې وې	هغو به کړې وې	*they may have done.*
F. هغو به کړې وې		

(Noun Plural.)

S.

M. and F.

ما به کړې وې *I may have done.*

تا به کړې وې *thou mayest have done.*

F. هغه به کړې وې هغې به کړې وې *he, she, it may have done.*

P.

M. and F.

مُوږ به کړې وې *we may have done.*

تاسُ به کړې وې *you may have done.*

هُغو به کړې وې *they may have done.*

Second Form—(noun singular.)

S.

F. M.

به مې کړې وې *or* به مې کړې وې *I may have done.*

به دِ کړې وې *or* به دِ کړې وې *thou mayest have done.*

به ئې کړې وې *or* به ئې کړې وې *he, she, it may have done.*

P.

F. M.

به مُو کړې وې *or* به مُو کړې وې *we may have done.*

به مو کړې وې *or* به مو کړې وې *you may have done.*

به ئې کړې وې *or* به ئې کړې وې *they may have done.*

(Noun plural).

S.

به مې کړې وې *I may have done.*

به دِ کړې وې *thou mayest have done.*

به ئې کړې وې *he, she, it may have done.*

P.

به مُو کړي وي *we may have done.*

به مو کړي وي *you may have done.*

به ئي کړي وي *they may have done.*

Past Conditional Tense ماضي شرطيه.—*(Noun singular.)*

S.

F.	M.
که ما کړي وي or واي	که ما کړي وي or واي *If I had done.*
که تا کړي وي or واي	که تا کړي وي or واي *If thou hadst done.*
M. که هغه کړي وي or واي	که هغه کړي وي or واي *If he or it had done.*
F. که هغې کړي وي or واي	که هغې کړي وي or واي *If she or it had done.*

P.

F.	M.
که مونږ کړي وي or واي	که مونږ کړي وي or واي *If we had done.*
که تاسُ کړي وي or واي	که تاسُ کړي وي or واي *If you had done.*
که هُغو کړي وي or واي	که هُغو کړي وي or واي *If they had done.*

(Noun plural.)

S.

M. and F.

که ما کړي وي or واي *If I had done.*

که تا کړي وي or واي *If thou hadst done.*

كه هَغه كَړِي وي or واي *If he or it had done.*

كه هِغه كَړِي وي or واي *If she or it had done.*

P.

M. and F.

كه مُنږ كَړِي وي or واي *If we had done.*

كه تاسُ كَړِي وي or واي *If you had done.*

كه هُغو كَړِي وي or واي *If they had done.*

Second Form—(noun singular.)

S.

F.	M.
كه مي كَړِ وي or واي	كه مي كَړِي وي or واي *If I had done.*
كه دِ كَړِ وي or واي	كه دِ كَړِي وي or واي *If thou hadst done.*
كه ئي كَړِ وي or واي	كه ئي كَړِي وي or واي *If he, she, it had done.*

P.

F.	M.
كه مُو كَړِ وي or واي	كه مُو كَړِي وي or واي *If we had done.*
كه مو كَړِ وي or واي	كه مو كَړِي وي or واي *If you had done.*
كه ئي كَړِ وي or واي	كه ئي كَړِي وي or واي *If they had done.*

(Noun plural.)

S.

M. and F.

که مي کَړِي وي or واي *If I had done.*

که دِ کَړِي وي or واي *If thou hadst done.*

که ئي کَړِي وي or واي *If he, she, it had done.*

P.

M. and F.

که مُو کَړِي وي or واي *If we had done.*

که مو کَړِي وي or واي *If you had done.*

که ئي کَړِي وي or واي *If they had done.*

IMPERATIVE MOOD اَمَر.

S.

کړه or وُ کړه *do thou.*

هَغه دِ وُ کړِي or وُ دِ کړِي *let him, her, or it do.*

P.

کړيْ or وُ کړيْ *do you.*

هُغو دِ وُ کړِي or وُ دِ کړِي *let them do.*

The Agent اِسمِ فاعِل.

S.

M. کړُونکي کړُوني } *the doer.*
F. کړُونکِ کړُونِ }

P.

M. and F. { کړُونکيِ / کړُونيِ } *the doers.*

The Past Participle اِسمِ مَفعُول.

S.	P.
F. M.	M. and F.
کړے or کړی *done.*	کړي *done.*

The Noun of Fitness اِسمِ لیاقت.

M. and F. کړُ *or* کړو د کړُل *or* د کړلو *of or for doing.* S. and P.

Passive Voice صیغهٔ مَجهُول.

Present Tense صیغهٔ حال.

S.		P.
F.	M.	M. and F.
کړے شَم	کړی شَم *I am done.*	کړي شُو *we are done.*
کړے شي	کړی شي *thou art done.*	کړي شئ *you are done.*
کړے شي	کړی شي *he, she, it is done.*	کړي شي *they are done.*

Imperfect Tense ماضي اِستمرار.

S.	
F.	M.
کړے شوَم	کړی شوَم *I was doing.*
کړے شوے	کړی شوے *thou wast doing.*
	کړی شه *he, or it was doing.*
کړے شوَله *or* شوه	کړے *she, or it was doing.*

P.

M. and F.

کړي شوو *we were doing.*

کړي شوئ *you were doing.*

کړي شول or شو
کړ شو or شول } *they were doing.*

Second Form for Continuative Tense.

S.

F. M.

به وکړي شوم به وکړ شوم *I used to be doing.*

به وکړي شوي به وکړ شوي *thou used to be doing.*

به وکړي شه *he, or it used to be doing.*

به وکړ شوه or شوله *she, or it used to be doing.*

P.

M. and F.

به وکړي شوو *we used to be doing.*

به وکړي شوئ *you used to be doing.*

به وکړي شول or شو
به وکړ شو or شول } *they used to be doing.*

Past Tense ماضِي مُطلَق.

S.

F.	M.	
وُ كرِي شْوَم	وُ كرِي شْوَم	*I was done.*
وُ كرِي شْوِي	وُ كرِي شْوِي	*thou wast done.*
	وُ كرِي شْه	*he, or it was done.*
	وُ كرِ شْوَه *or* شْوَلَه	*she, or it was done.*

P.

M. and F.

وُ كرِي شْوُ *we were done.*

وُ كرِي شْوِيْ *you were done.*

وُ كرِي شْوَل · شْوُ
وُ كرِ شْوِ شْوَلِ } *they were done.*

Perfect Tense ماضِي قرِيب.

S.

F.	M.	
كرِ شْوِ يَم	كرِي شْوِي يَم	*I have been done.*
كرِ شْوِ ئِي	كرِي شْوِي ئِي	*thou hast been done.*
كرِ شْوِ دَه	كرِي شْوِي دِي	*he, she, it has been done.*

P.

M. and F.

كرِي شْوِي يُو *we have been done.*

كرِي شْوِي ئِيْ *you have been done.*

كرِي شْوِي ىِي *they have been done.*

Pluperfect Tense ماضِي بَعِيد.

S.

F.	M.	
کَړِ شَوِ وُم	کړَي شَوي وُم	*I had been done.*
کَړِ شَوِ وي	کړَي شَوي وي	*thou hadst been done.*
کَړِ شَوِ وَه	کړَي شَوي وُه	*he, she, it had been done.*

P.

M. and F.

کَړِي شَوِي وُو *we had been done.*

کَړِي شَوِي وي *you had been done.*

کَړِي شَوِي وُو *they had been done.*

First Future Tense اَمرِ حاضِر.

S.

	F.	M.	
	وُ کَړِ شَم	وُ کَړي شَم	*I should be done.*
	وُ کَړِ شي	وُ کَړي شي	*thou shouldst be done.*
M.	وُ دِ کَړي شِي	هَغه دِ وُ کَړي شِي	*he, or it should be done.*
F.	وُ دِ کَړِ شِي	هغِه دِ وُ کَړِ شِي	*she, or it should be done.*

P.

M. and F.

وُ كَرِي شوُ *we should be done.*

وُ كَرِي شيْ *you should be done.*

هُغودِ وكَرِي شِي
وُدِ كَرِي شِي } *they should be done.*

Second Future Tense مُستَقبَل.

S.

M. زه به وُ كَرِي شَم وُ كَرِي به شَم
F. زه به وُ كَرِ شَم وُ كَرِ به شَم } *I will be done.*

M. ته به وُ كَرِي شي وُ كَرِي به شي
F. ته به وُ كَرِ شي وُ كَرِ به شي } *thou wilt be done.*

M. هَغه به وُ كَرِي شِي وُ كَرِي به شِي *he, or it will be done.*

F. هَغه به وُ كَرِ شِي وُ كَرِ به شِي *she, or it will be done.*

P.

M. and F. M. and F.

مونږ به وُ كَرِي شوُ وُ كَرِي به شوُ *we will be done.*

تاسُ به وُ كَرِي شيْ وُ كَرِي به شيْ *you will be done.*

هُغو به وُ كَرِي شِي وُ كَرِي به شِي *they will be done.*

Aorist Tense مُضارِع.

S.

F.	M.	
وُکړِ شَم	وُکړِي شَم	*I may or shall be done.*
وُکړِ شي	وُکړِي شي	*thou mayest or shalt be done.*
وُکړِ شِي	وُکړِي شِي	*he, she, it may or shall be done.*

P.

M. and F.

وُکړِي شُو *we may or shall be done.*

وُکړِي شئ *you may or shall be done.*

وُکړِي شِي *they may or shall be done.*

Doubtful Past Tense ماضِي تَشکِيک.

S.

F.	M.	
کړِ شَوِ به يَم	کړِي شَوي به يَم	*I may have been done.*
کړِ شَوِ به ئي	کړِي شَوي به ئي	*thou mayest have been done.*
کړِ شَوِ به وِي	کړِي شَوي به وِي	*he, she, it may have been done.*

P.

M. and F.

کړِي شَوي به يُو *we may have been done.*

کړِي شَوي به يئ *you may have been done.*

کړِي شَوي به وِي *they may have been done.*

Past Conditional Tense ماضي شرطيه.

S.

M. كه زه كړي شوي وي or واي } *If I had been done.*
F. كه زه كړه شوه وي or واي }

M. كه ته كړي شوي وي or واي } *If thou hadst been done.*
F. كه ته كړه شوه وي or واي }

M. كه هغه كړي شوي وي or واي *If he, or it hadst been done.*
F. كه هغه كړه شوه وي or واي *If she, or it had been done.*

P.

M. كه مونږ كړي شوي وي or واي *If we had been done.*
M. كه تاسو كړي شوي وي or واي *If you had been done.*
M. كه هغوى كړي شوي وي or واي *If they had been done.*

Imperative Mood امر.

S.

M. وكړي شه كړي شه } *be thou done.*
F. وكړه شه كړه شه }

M. هغه دى وكړي شي وى دى كړي شي *let him or it be done.*
F. هغه دى وكړه شي وى دى كړه شي *let her or it be done.*

P.

M. & F. وكړي شئ } *be you done.*
كړي شئ or }

M. & F. هغوى وكړي شي } *let them be done.*
وى دى كړي شي or }

Past Participle اِسمِ مَفعُول

S.

F. کړِ شَوِ M. کړَي شوَي *become done.*

P.

M. and F. کړِي شَوِي *become done.*

407. Conjugation of a regular transitive verb.

مَصدَر INFINITIVE, OR VERBAL NOUN وِيشتَل *To throw, or dart.*

ACTIVE VOICE صيغهٔ مَعرُوف.

Past Tense ماضِي مُطلَق—*(governing noun singular.)*

S.

F.	M.	
هَغه وُ وِيشته *or* وُ وِيشتَله	هَغه وُوِيشت	*he or it threw.*
هِغه وُ وِيشته *or* وُ وِيشتَله	هِغه وُ وِيشت	*she or it threw.*
تا وُ وِيشته *or* وُ وِيشتَله	تا وُ وِيشت	*thou didst throw.*
ما وُ وِيشته *or* وُ وِيشتَله	ما وُ وِيشت	*I threw.*

P.

F.	M.	
	هُغوُ وُ وِيشت هُغوُ وُ وِيشته *or* وُ وِيشتَله	*they threw.*
تاسُ وُ وِيشته *or* وُ وِيشتَله	تاسُ وُ وِيشت	*you threw.*
مونږ وُ وِيشته *or* وُ وِيشتَله	مونږ وُ وِيشت	*we threw.*

(The governing noun plural.)

S.

F.	M.	
هَغه وُ ويشتِ *or* وُ ويشتَل	هَغه وُ ويشتَل	*he or it threw.*
هِغه وُ ويشتِ *or* وُ ويشتَل	هِغه وُ ويشتَل	*she or it threw.*
تا وُ ويشتِ *or* وُ ويشتَل	تا وُ ويشتَل	*thou didst throw.*
ما وُ ويشتِ *or* وُ ويشتَل	ما وُ ويشتَل	*I threw.*

P.

M.	
هُغوُ ويشتَل هُغوُ ويشتِ *or* وُ ويشتَل	*they threw.*
تاسُ وُ ويشتَل تاسُ وُ ويشتِ *or* وُ ويشتَل	*you threw.*
موُږ وُ ويشتَل موُږ وُ ويشتِ *or* وُ ويشتَل	*we threw.*

Second Form—(the governing noun singular.)

S.

F.	M.	
وُئي ويشته *or* ويشتَله	وُئي ويشت	*he or it threw.*
وُ دِ ويشته *or* ويشتَله	وُ دِ ويشت	*thou didst throw.*
وُمي ويشته *or* ويشتَله	وُمي ويشت	*I threw.*

P.

F.	M.	
وُئي ويشته *or* ويشتَله	وُئي ويشت	*they threw.*
وُمو ويشته *or* ويشتَله	وُمو ويشت	*you threw.*
وُمُو ويشته *or* ويشتَله	وُمو ويشت	*we threw.*

(The governing noun plural.)

S.

F.		M.	
وِيشتَلِ	*or* وُئي وِيشتِ	وُئي وِيشتَل	*he or it threw.*
وِيشتَلِ	*or* وُ دِ وِيشتِ	وُ دِ وِيشتَل	*thou didst throw.*
وِيشتَلِ	*or* وُمي وِيشتِ	وُمي وِيشتَل	*I threw.*

P.

F.		M.	
وِيشتَلِ	*or* وُئي وِيشتِ	وُئي وِيشتَل	*they threw.*
وِيشتَلِ	*or* وُمو وِيشتِ	وُمو وِيشتَل	*you threw.*
وِيشتَلِ	*or* وُمُو وِيشتِ	وُمُو وِيشتَل	*we threw.*

Aorist Tense مُضارِع.

S.		P.	
وُ وَلِي	*he throws, or may or shall throw.*	وُ وَلِي	*they throw, &c.*
وُ وَلِي	*thou throwest, or may &c. throw.*	وُ وَلِيْ	*you throw, &c.*
وُ وَلَم	*I throw, or may or shall throw.*	وُ وَلُو	*we throw, &c.*

IMPERATIVE MOOD امَر.

S.

وَلِه *or* وُ وَلِه *throw thou.*

هَغه دِ وُ وَلِي *or* وُ دِ وَلِي *let him, her, or it throw.*

P.

وَلِيْ *or* وُ وَلِيْ *throw you.*

هَغو دِ وُ وَلِي *or* وُ دِ وَلِي *let them throw.*

The Agent اِسمِ فاعِل.

S.		P.	
M. وِيشتُونكي *or* وِيشتُونِي F. وِيشتُونكِ *or* وِيشتُونِ	*the thrower.*	M. & F. وِيشتُونكِي " وِيشتُونِي	*throwers.*

The Passive Voice صيغهٔ مَجهُول.

Past Tense ماضِي مُطلَق.

S.

F.	M.	
	هَغه وُ وِيشتِي *or* وُ وِيشتَلي شه	*he or it was thrown.*
	هَغه وُ وِيشتِ *or* وُ وِيشتَلِ شوه	*she or it was thrown.*
	وُ وِيشتِي *or* وُ وِيشتَلي شوِي وُ وِيشتِ *or* وُ وِيشتَلِ شوِي	*thou wast thrown.*
	وُ وِيشتِي *or* وُ وِيشتَلي شوَم وُ وِيشتِ *or* وُ وِيشتَلِ شوَم	*I was thrown.*

P.

F.	M.	
	هُغو وُ وِيشتِي *or* وُ وِيشتَلِي شوَل *or* شُو هغو وُ وِيشتِي *or* وُ وِيشتَلِي شوَلِ *or* شُوِ	*they were thrown.*
	وُ وِيشتِي *or* وُ وِيشتَلي شوِي	*you were thrown.*
	وُ وِيشتِي *or* وُ وِيشتَلي شوُو	*we were thrown.*

Second Form.

S.

F.		M.	
وُ ويِشتَله شْوه	or وُ ويِشته	وُ ويِشت شه	*he, she, &c. was thrown.*
وُ ويِشتَله شْوي	or وُ ويِشته	وُ ويِشت شْوي	*thou wast thrown.*
وُ ويِشتَله شْوَم	or وُ ويِشته	وُ ويِشت شْوَم	*I was thrown.*

P.

F.		M.	
وُ ويِشتَلِ شْوِ	or وُ ويِشتِ	وُ ويِشتَل شْوَل	*they were thrown.*
وُ ويِشتَلِ شْويْ	or وُ ويِشتِ	وُ ويِشتَل شْويْ	*you were thrown.*
وُ ويِشتَلِ شْوُو	or وُ ويِشتِ	وُ ويِشتَل شْوُو	*we were thrown.*

Present or Aorist Tense مُضارِع.

S.

M.	وُ ويِشتَلي شِي	وُ ويَشتي	*he or it is thrown, or may or shall be thrown.*
F.	وُ ويِشتَلِ شِي	وُ ويِشتِ	*she or it is thrown, or may or shall be thrown.*
M.	وُ ويِشتَلي شي	وُ ويِشتي	*thou art thrown, or may or shall be thrown.*
F.	وُ ويِشتَلِ شي	وُ ويِشتِ	
M.	وُ ويِشتَلي شَم	وُ ويِشتي	*I am thrown, or may or shall be thrown.*
F.	وُ ويِشتَلِ شَم	وُ ويِشتِ	

P.

M. & F. وُ وِيشتِي or وُ وِيشتَلِي شِي *they are thrown, or may or shall be thrown.*

M. & F. وُ وِيشتِي or وُ وِيشتَلِي شِيْ *you are thrown, or may or shall be thrown.*

M. & F. وُ وِيشتِي or وُ وِيشتَلِي شُو *we are thrown, or may or shall be thrown.*

Second Form.

S.	P.
وُ وِيشت شِي *he, she, it is thrown, &c.*	وُ وِيشتَل شِي *they are thrown, &c.*
وُ وِيشت شِي *thou art thrown, &c.*	وُ وِيشتَل شِيْ *you are thrown, &c.*
وُ وِيشت شَم *I am thrown, &c.*	وُ وِيشتَل شُو *we are thrown, &c.*

IMPERATIVE MOOD امر.

S.

M. هَغه دِ وُ وِيشتِي هَغه دِ وُ وِيشتَلِي شِي / وُ وِيشتِي دِ شِي وُ وِيشتَلِي دِ شِي *let him or it be thrown.*

F. هَغه دِ وُ وِيشت شِي وُ وِيشتَلِ دِ شِي / وُ وِيشتِ دِ شِي وُ وِيشتَلِ دِ شِي *let her or it be thrown.*

M. وُ وِيشتِي شه وُ وِيشتَلِي شه

F. وُ وِيشتِ شه وُ وِيشتَلِ شه *be thou thrown.*

P.

M. هُغو دِ وُ وِيشتِي هُغو دِ وُ وِيشتَلِي شِي / وُ وِيشتِي دِ شِي وُ وِيشتَلِي دِ شِي *let them be thrown.*

M. & F. وُ وِيشتي *or* وُ وِيشتَلي شي } *be you thrown.*

Past Participle اسمِ مَفعُول.

S.

M. وِيشتي *or* وِيشتَلي
F. وِيشتِ *or* وِيشتَلِ } *become thrown.*

P.

M. and F. وِيشتي
وِيشتَلي } *become thrown.*

408. Conjugation of a transitive verb which rejects the prefix وُ.

مَصدَر INFINITIVE, OR VERBAL NOUN: راوړل *To bring.*

ACTIVE VOICE صيغهٔ مَعرُوف.

Past Tense ماضي.—*(Governing noun singular.)*

S.

F.		M.	
راوړله	*or* راوړه هَغه	هَغه راوړ	*he or it brought.*
راوړله	*or* راوړه هغې	هغه راوړ	*she or it brought.*
راوړله	*or* راوړه تا	تا راوړ	*thou broughtest.*
راوړله	*or* راوړه ما	ما راوړ	*I brought.*

P.

F. M.

M. هُغو راوړل *they brought.*

F. هُغو راوړې or راوړلې *they brought.*

تاسُ راوړل تاسُ راوړې or راوړلې *you brought.*

مُوږ راوړل مُوږ راوړې or راوړلې *we brought.*

(The governing noun plural.)

S.

F. M.

هَغه راوړَل هَغه راوړِ or راوړَلِ *he or it brought.*

هِغه راوړَل هِغه راوړِ or راوړَلِ *she or it brought.*

تا راوړَل تا راوړِ or راوړَلِ *thou broughtest.*

ما راوړَل ما راوړِ or راوړَلِ *I brought.*

P.

F. M.

M. هُغو راوړَل or راوړۀ *they brought.*

F. هُغو راوړِ or راوړَلِ *they brought.*

تاسُ راوړَل تاسُ راوړِ or راوړَلِ *you brought.*

مُنګا راوړَل مُوږ راوړِ or راوړَلِ *we brought.*

Second Form—(the governing noun singular.)

S.

F. M.

ئي راوړَل ئي راوړې or راوړلې *he, she, or it brought.*

دِ راوړَل دِ راوړې or راوړلې *thou broughtest.*

مي راوړَل مي راوړې or راوړلې *I brought.*

P.

F.	M.	
راوړَله or ئي راوَړه	ئي راوَړ	*they brought.*
راوړَله or مو راوَړه	مو راوَړ	*you brought.*
راوړَله or مُو راوَړه	مُو راوَړ	*we brought.*

(The governing noun plural.)

S.

F.	M.	
راوړَلِ or ئي راوَړِ	ئي راوړَل	*he, she, or it brought.*
راوړَلِ or دِ راوَړِ	دِ راوړَل	*thou broughtest.*
راوړَلِ or مي راوَړِ	مي راوړَل	*I brought.*

P.

F.	M.	
راوړَلِ or ئي راوَړِ	ئي راوړَل	*they brought.*
راوړَلِ or مو راوَړِ	مو راوړَل	*you brought.*
راوړَلِ or مُو راوَړِ	مُو راوړَل	*we brought.*

Aorist Tense مُضارِع.

S.	P.
راوړي *he, she, or it may bring, or brings.*	راوړي *they may bring, or bring.*
راوړي *thou mayest bring or bringeth.*	راوړيْ *you may bring, or bring.*
راوړَم *I may bring, or bring.*	راوړُو *we may bring, or bring.*

Imperative Mood امر.

S.	P.
هَغه دِ راوړي or را دِ وړي *let him, &c. bring.*	هُغو دِ راوړي *let them bring.*
تَه راوړه or راوړه *bring thou.*	تاسُ راوړئ *bring you.*

The Agent اِسمِ فاعِل.

S.		P.	
M. راوړُونکي راوړُونې	*the bringer.*	M. & F. راوړُونکي راوړُونې	*the bringers.*
F. راوړُونکئ راوړُون			

Passive Voice صيغهٔ مَجهُول.

Past Tense ماضِي.

S.

F.	M.	
شَوَله or راوړِ شوه	راوړي شه	*he, &c. was brought.*
	راوړي شوې راوړِ شوې	*thou wast brought.*
	راوړي شوَم راوړِ شوَم	*I was brought.*

P.

F.	M.	
شُول or راوړِي شُو	راوړي شُو	*they were brought.*
	M. & F. راوړِي شُوئ	*you were brought.*
	M. & F. راوړِي شُوُو	*we were brought.*

Second Form.

S.

F.		M.	
راوړه شوه	or راوړله شوه	راوړ شه	*he, &c. was brought.*
راوړه شوې	or راوړله شوې	راوړ شوې	*thou wast brought.*
راوړه شوَم	or راوړله شوَم	راوړ شوَم	*I was brought.*

P.

F.		M.	
راوړلِ شوِل	or راوړ	راوړل شوُ	*they were brought.*
راوړلِ شوِيْ	or راوړ	راوړل شوِيْ	*you were brought.*
راوړلِ شوُو	or راوړ	راوړل شوُو	*we were brought.*

Present or Aorist Tense مُضارِع.

S.

F.		M.	
راوړِ شِي		راوړي شِي	*he, &c. is brought, or may be brought.*
راوړِ شي		راوړي شي	*thou art brought, or may be brought.*
راوړِ شَم		راوړي شَم	*I am brought, or may be brought.*

P.

M. & F.	
راوړي شِي	*they are brought, or may be brought.*
راوړي شِيْ	*you are brought, or may be brought.*
راوړي شُو	*we are brought, or may be brought.*

Second Form.

S.

F.	M.	
راوړې شي	راوړی شي	*he, &c. is brought, &c.*
راوړه شي	راوړی شي	*thou art brought, &c.*
راوړه شَم	راوړی شَم	*I am brought, &c.*

P.

F.	M.	
راوړې شي	راوړَل شي	*they are brought, &c.*
راوړې شْي	راوړَل شْي	*you are brought, &c.*
راوړې شُو	راوړَل شُو	*we are brought, &c.*

Imperative Mood امر.

S.

M. هَغه دِ راوړي شي *or* راوړي دِ شي *let him or it, be brought.*

F. هَغه دِ راوړِ شي *or* راوړِ دِ شي *let her or it, be brought.*

F. ته راوړِ شه M. ته راوړي شه *be thou brought.*

P.

M. & F.

هُغو دِ راوړِي شي *let them be brought.*

راوړِي دِ شي *let them be brought.*

تاس راوړِي شْي *be you brought.*

Past Participle اِسمِ مَفعُول.

S.		P.	
F. راوړِ شَو	M. راوړي شَوي	*brought.* M. & F. راوړي شَوِي	*brought.*

409. Conjugation of a derivative transitive verb, formed from an adjective by the addition of وُل, which requires the aid of the verb کړَل *to do,* in forming its different inflexions. See page 169, para. 282.

مَصدَر INFINITIVE OR VERBAL NOUN. ډَکوُل *To fill.*

ACTIVE VOICE صيغه معرُوف.

Past Tense ماضِي.

S.

F.				M.				
هَغه	ډَک	کړَ	هَغه	ډَکه	کړه	*or*	کړَله	*he or it filled.*
هِغه	ډَک	کړَ	هِغه	ډَکه	کړه	*or*	کړَله	*she or it filled.*
تا	ډَک	کړَ	تا	ډَکه	کړه	*or*	کړَله	*thou didst fill.*
ما	ډَک	کړَ	ما	ډَکه	کړه	*or*	کړَله	*I filled.*

P.

F.				M.				
هُغو	ډَک	کړَ						*they filled.*
هُغو	ډَکه	کړه	*or*	کړَله				
تاسُ	ډَک	کړَ	تاسُ	ډَکه	کړه	*or*	کړَله	*you filled.*
مُونږ	ډَک	کړَ	مُونږ	ډَکه	کړه	*or*	کړَله	*we filled.*

(Governing noun plural.)

S.

F.	M.	
هغه ډک کړل	هغه ډک کړ or کړلِ	*he or it filled.*
هغه ډک کړل	هغه ډکِ کړ or کړلِ	*she or it filled.*
تا ډک کړل	تا ډکِ کړ or کړلِ	*thou didst fill.*
ما ډک کړل	ما ډک کړ or کړل	*I filled.*

P.

F.	M.	
هغو ډک کړل		*they filled.*
هغو ډکِ کړ or کړلِ		*they filled.*
تاسُ ډک کړل	تاسُ ډکِ کړ or کړلِ	*you filled.*
مونږ ډک کړل	مونږ ډکِ کړ or کړلِ	*we filled.*

Second Form.—(The governing noun singular.)

S.

F.	M.	
ئي ډک کړه	ئي ډکه کړه or کړله	*he, she, it filled.*
ډ ډک کړه	ډ ډکه کړه or کړله	*thou didst fill.*
مي ډک کړه	مي ډکه کړه or کړله	*I filled.*

P.

F.	M.	
ئي ډک کړه	ئي ډکه کړه or کړله	*they filled.*
مو ډک کړه	مو ډکه کړه or کړله	*you filled.*
مُو ډک کړه	مُو ډکه کړه or کړله	*we filled.*

(The governing noun plural.)

S.

F.			M.		
کړَلِ or کړِ	ډَکِ	ئي	کړَل	ډَک	ئي *he, she, it, filled.*
کړَلِ or کړِ	ډَکِ	دِ	کړَل	ډَک	دِ *thou didst fill.*
کړَلِ or کړِ	ډَکِ	مي	کړَل	ډَک	مي *I filled.*

P.

F.			M.		
کړَلِ or کړِ	ډَکِ	ئي	کړَل	ډَک	ئي *they filled.*
کړَلِ or کړِ	ډَکِ	مو	کړَل	ډَک	مو *you filled.*
کړَلِ or کړِ	ډَکِ	مُو	کړَل	ډَک	مُو *we filled.*

Present or Aorist Tense مُضارِع.

S.

F.		M.		
کړِي	ډَکه	کړِي	ډَک	*he &c. fills or may fill.*
کړِي	ډَکه	کړِي	ډَک	*thou fillest or may fill.*
کړَم	ډَکه	کړَم	ډَک	*I fill or may fill.*

P.

F.		M.		
کړِي	ډَکِ	کړِي	ډَک	*they fill or may fill.*
کړِي	ډَکِ	کړِي	ډَک	*you fill or may fill.*
کړُو	ډَکِ	کړُو	ډَک	*we fill or may fill.*

Imperative Mood امر.

S.

M. هغه دِ ډک کړي ډک دِ کړي *let him or it fill.*

F. هغه دِ ډکه کړي ډکه دِ کړي *let her or it fill.*

M. & F. ته ډکه کړه M. ته ډک کړه *fill thou.*

P.

M. هغو دِ ډک کړي ډک دِ کړي *let them fill.*

F. هغو دِ ډکِ کړي ډکِ دِ کړي *let them fill.*

M. & F. تاسُ ډک کړئ تاسُ ډکِ کړئ *fill you.*

The Agent اسمِ فاعِل.

	S.		P.	
M.	ډکوونکي *or* ډکوونکي	*the filler.* M. & F.	ډکوونکي ډکوونې	*the fillers.*
F.	ډکوونې *or* ډکوونکۍ			

Passive Voice صيغهٔ مَجهول.

Past Tense ماضي.—*(The governing noun singular.)*

S.

M. ډک کړي شه *he or it was filled.*

F. ډکه کړِ شوه *or* شوَله *she or it was filled.*

ډک کړي شوي ډکه کړِ شوي *thou wast filled.*

ډک کړي شوَم ډکه کړِ شوَم *I was filled.*

P.

M. ډَک کَړِي شُوَل or شُوُ *they were filled.*

F. ډَکِ کَړِي شُوِ or شُوَلِ *they were filled.*

ډَک کَړِي شُويْ *you were filled.*

ډَک کَړِي شُوُ *we were filled.*

Second Form.—(The governing noun plural.)

S.

F.	M.	
ډَکُوُله شُوه	ډَکاوُه شُه	*he, &c. was filled.*
ډَکُوُله شُوِي	ډَکاوُه شُوِي	*thou wast filled.*
ډَکُوُله شُوَم	ډَکاوُه شُوَم	*I was filled.*

P.

F.	M.	
ډَکُوُلِ شُوَلِ	ډَکُوُل شُوَل	*they were filled.*
ډَکُوُلِ شُويْ	ډَکُوُل شُويْ	*you were filled.*
ډَکُوُلِ شُوُ	ډَکُوُل شُوُ	*we were filled.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
ډَکه کَړِ شِي	ډَک کَړِي شِي	*he, &c. is filled, &c.*
ډَکه کَړِ شِي	ډَک کَړِي شِي	*thou art filled, &c.*
ډَکه کَړِ شَم	ډَک کَړِي شَم	*I am filled, &c.*

P.

F.	M.	
ډَکِ کَړِي شِي	ډَک کَړِي شِي	*they are filled, &c.*
ډَکِ کَړِي شْي	ډَک کَړِي شْي	*you are filled, &c.*
ډَکِ کَړِي شُو	ډَک کَړِي شُو	*we are filled, &c.*

Second Form.

S.

F.	M.	
شِي ډَکَوُله	شِي ډَکاوُه	*he, &c. is filled, or may be filled.*
شي ډَکَوُله	شي ډَکاوُه	*thou art filled, or may be filled.*
شَم ډَکَوُله	شَم ډَکاوُه	*I am filled, or may be filled.*

P.

F.	M.	
شِي ډَکَوُلِ	شِي ډَکَوُل	*they are filled, or may be filled.*
شْي ډَکَوُلِ	شْي ډَکَوُل	*you are filled, or may be filled.*
شُو ډَکَوُلِ	شُو ډَکَوُل	*we are filled, or may be filled.*

IMPERATIVE MOOD امَر.

S.

M.	شِي دِ ډَک کَړِي	هَغه دِ ډَک کَړِي شِي *let him, &c. be filled.*
F.	شِي دِ ډَکه کَړِ	هَغه دِ ډَکه کَړ شِي *let her, &c. be filled.*
F.	ډَکه کَړِ شه	M. ته ډَک کَړِي شه *be thou filled.*

P.

M. هُغو دِ ډک کړي شي ډک کړي دِ شي *let them be filled.*

F. هُغو دِ ډکِ کړي شي ډکِ کړي دِ شي *let them be filled.*

F. تاسُ ډک کړي شيْ ډکِ کړي شيْ *be you filled.*

Past Participle اِسمِ مَفعُول.

S.

M. ډک کړي شوي
F. ډکه کړِ شوِ } *become filled.*

P.

M. & F. ډک کړي شوي
ډکِ کړي شوي } *become filled.*

410. Conjugation of a regular casual verb آلوزَوُل *to cause to fly,* formed from the present tense of the infinitive آلوَتَل *to fly.*

ACTIVE VOICE صيغه معرُوف.

Past Tense ماضي.—*(The governing noun singular.)*

S.

F.	M.	
هَغه و الوزَوُله	هَغه و الوزاوُ	*he or it caused to fly.*
هِغه و الوزَوُله	هِغه و الوزاوُ	*she or it caused to fly.*
تا و الوزَوُله	تا و الوزاوُ	*thou didst cause to fly.*
ما و الوزَوُله	ما و الوزاوُ	*I caused to fly.*

P.

F. M.

M. هُغو و الوزاوُ *they caused to fly.*

F. هُغو و الوزَوُله *they caused to fly.*

تاسُ و الوزاوُ تاسُ و الوزَوُله *you caused to fly.*

مورِ و الوزاوُ مُنکا . و الوزَوُله *we caused to fly.*

(The governing noun plural.)

S.

F. M.

هَغه و الوزَوُل هَغه *he or it caused to fly.*

هِغه و الوزَوُل هِغه *she or it caused to fly.*

تا و الوزَوُل تا و الوزَوُلِ *thou didst cause to fly.*

ما و الوزَوُل ما و الوزَوُلِ *I caused to fly.*

P.

F. M.

هغو و الوزَوُل *they caused to fly.*

هغو و الوزَوُلِ *they caused to fly.*

تاسُ و الوزَوُل تاسُ و الوزَوُلِ *you caused to fly.*

مونکا . و الوزَوُل مورِ و الوزَوُلِ *we caused to fly.*

Second Form.—(The governing noun singular.)

S.

F. M.

ئي و الوزاوُ ئي و الوزَوُله *he, she, it caused to fly.*

ِ و الوزاوُ ِ و الوزَوُله *thou didst cause to fly.*

مي وُ الوزاوُ مي و الوزَوُله *I caused to fly.*

P.

F.	M.	
ئي و الوزاؤ	ئي و الوزوُله	*they caused to fly.*
مو و الوزاؤ	مو و الوزوُله	*you caused to fly.*
موُ و الوزاؤ	موُ و الوزوُله	*we caused to fly.*

(The governing noun plural.)

S.

F.	M.	
ئي و الوزوُل	ئي و الوزوُلِ	*he, she, or it caused to fly.*
ِد و الوزوُل	ِد و الوزوُلِ	*thou didst cause to fly.*
مي و الوزوُل	مي و الوزوُلِ	*I caused to fly.*

P.

F.	M.	
ئي و الوزوُل	ئي و الوزوُلِ	*they caused to fly.*
مو و الوزوُل	موُ و الوزوُلِ	*you caused to fly.*
موُ و الوزوُل	موُ و الوزوُلِ	*we caused to fly.*

Present or Aorist Tense مُضارِع.

S.

و الوزوِي *he, she, it causes to fly, or may cause to fly.*

و الوزوِي *thou causest to fly, or may cause to fly.*

و الوزوُم *I cause to fly, or may cause to fly.*

P.

و الوزَوِي *they cause to fly, or may cause to fly.*

و الوزَوِيْ *you cause to fly, or may cause to fly.*

و الوزَوُ *we cause to fly, or may cause to fly.*

IMPERATIVE MOOD امر.

S.

هَغه دِ و الوزَوِي or را دِ لوزَوِي* *let him &c. cause to fly.*

والوزَوَه or لاآلوزَوَه *do thou cause to fly.*

P.

هُغو دِ و الوزَوِي or وا دِ لوزَوِي *let them cause to fly.*

و الوزَوِيْ or آلوزَوِيْ *do you cause to fly.*

The Agent اِسمِ فاعِل.

S.

M. آلوزَوُونکي or آلوزَوُوني } *the causer to fly.*
F. آلوزَوُونکِ or آلوزَوُونِ }

P.

M. & F. آلوزَوُونکِي } *the causers to fly.*
آلوزَوُونِي }

* Infinitives similar to the one now conjugated which has | as the first letter, add that letter to the prefixed و in the second form of the imperative mood, and the دِ follows immediately after. In the same manner with regard to the other inflexions, the prefix takes a (ـَـ) instead of (ـُـ).

PASSIVE VOICE صيغهٔ مَجهُول.

Past Tense ماضِي.

S.

F.	M.	
و الوزَوُلِ شوه *or* شَوله	و الوزَوُلي شه	*he, she, it was caused to fly.*
و الوزَوُلِ شَوَي	و الوزَوُلي شوي	*thou wast caused to fly.*
و الوزَوُلِ شَوَم	و الوزَوُلي شَوَم	*I was caused to fly.*

P.

M. & F.	
و الوزَوُلِي شَوَل *or* شُو	*they were caused to fly.*
و الوزَوُلِي شوئ	*you were caused to fly.*
و الوزَوُلِي شوُو	*we were caused to fly.*

Second Form.

S.

F.	M.	
و الوزَوُله شوه	و الوزاوُه شه	*he, she, it was caused to fly.*
و الوزَوُله شَوَي	و الوزاوُه شوي	*thou wast caused to fly.*
و الوزَوُله شَوَم	و الوزاوُه شَوَم	*I was caused to fly.*

P.

F.	M.	
و الوزوُل شِو	و الوزوُل شَوَل	*they were caused to fly.*
و الوزوُلِ شوئ	و الوزوُل شوئ	*you were caused to fly.*
و الوزَوُلِ شوُو	و الوزَوُل شوُو	*we were caused to fly.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
و الوزَوُلِي شِي	و الوزَوُلي شِي	*he, she, it is caused to fly, &c.*
و الوزَوُلِي شي	و الوزَوُلِ شي	*thou art caused to fly.*
و الوزَوُلِي شمَ	و الوزَوُلِ شمَ	*I am caused to fly.*

P.

M. & F.	
و الوزَوُلِي شِي	*they are caused to fly.*
و الوزَوُلِي شيْ	*you are caused to fly.*
و الوزَوُلِي شوُ	*we are caused to fly.*

Second Form.

S.

F.	M.	
الوزَوُله شِي	آلوزاوُه شِي	*he, she, it is caused to fly.*
الوزَوُله شي	آلوزاوُه شي	*thou art caused to fly.*
الوزَوُله شمَ	آلوزاوُه شمَ	*I am caused to fly.*

P.

F.	M.	
الوزَوُلِ شِي	آلوزَوُل شِي	*they are caused to fly.*
الوزَوُلِ شيْ	آلوزَوُل شيْ	*you are caused to fly.*
الوزَوُلِ شوُ	آلوزَوُل شوُ	*we are caused to fly.*

Imperative Mood امر.

S.

M. هَغه دِ والوزَوُلي شيِ والوزَوُلي دِ شيِ *let him or it be caused to fly.*

F. هَغه دِ والوزَوُلِ شيِ والوزَوُلِ دِ شيِ *let her or it be caused to fly.*

M. & F. والوزَوُلِ شه M. والوزَوُلي شه *be thou caused to fly.*

P.

M. هُغو دِ والوزَوُلِي شيِ *let them be caused to fly.*

F. والوزَوُلِي دِ شيِ *let them be caused to fly.*

M. & F. والوزَوُلِي شيْ *be you caused to fly.*

Past Participle اِسمِ مَفعول.

S.		P.	
M. آلوزَوُلي شوَيِ F. آلوزَوُلِ شوَ	*caused to fly.*	M. & F. آلوزَوُلِي شوَيِ	*caused to fly.*

Negation and Prohibition نَفي و نَهي.

411. To signify negation and prohibition the particles نه and مه are used with the verbs, but as their position depends on the description of the infinitive with which they are used, it will be necessary to give a table of each. The third persons singular and plural of a few of the infinitives already conjugated will be sufficient for the purpose.

412. The particle of prohibition مه is alone used with the second persons of the imperative mood, and invariably precedes the inflexion of the verb with which it is used, whatever its description.

413. Infinitives such as راغلَل *to come,* پريوَتَل *to fall,* راوَتَل

to bring, and پريکَوُل *to cut*, which have a prefixed particle, place the نه after the latter, both in the past and present tenses.

مَصدَر INFINITIVE OR VERBAL NOUN. پريوَتَل *To fall.*

Past Tense مُطلَق ماضِي.

S.

M. پريِ نه وُوت *he, it did not fall.*

F. پريِ نه وَتَه پريِ نه وَتَلَه *she, it did not fall.*

P.

M. پريِ نه وَتَل پريِ نه وَاتَهٔ *they did not fall.*

F. پريِ نه وَتِ پريِ نه وَتَلِ *they did not fall.*

Present or Aorist Tense مُضارِع.

S.

M. & F. هَغه پريِ نه وُزِي پريِ نَوُزِي *he, she, it may not fall.*

P.

M. & F. هُغو پريِ نه وُزِي پريِ نَوُزِي *they may not fall.*

IMPERATIVE MOOD اَمر.

S. P.

M. & F. مه پريوزه *do not thou fall.* M. & F. مه پريوزِي *do not you fall.*

Past Participle اِسمِ مَفعوُل.

S.

M. نه پريوَتِي نه پريوَتَلي } *not fallen.*

F. نه پريوَتِ نه پريوَتَلِ }

P.

M. & F. نه پريوَتِي نه پريوَتَلِي } *not fallen.*

414. Regular verbs, whether transitive or intransitive, take the نه after the prefixed وُ, but the participle مه as before stated, invariably precedes.

مَصدَر INFINITIVE OR VERBAL NOUN. زغَليدَل *To run.*

*Past Tense** ماضِي مُطلَق.

S.

M. وُنه زغَليدَ *he, it did not run.*

F. وُنه زغَليدَه وُنه زغَليدَ زغليدله *she, it did not run.*

P.

M. وُنه زغَليدَل وُنه زغليدهٔ *they did not run.*

F. وُنه زغَليدِ وُنه زغَليدَل *they did not run.*

Present or Aorist Tense مُضارِع.

S.

M. & F. هَغه وُنه زغَلِي *he, she, it may not run, &c.*

P.

M. & F. هغو وُنه زغَلِي *they may not run, &c.*

IMPERATIVE MOOD اَمر.

S.	P.
M. & F. مه زغَله *do not thou run.*	M. & F. مه زغَلِي *do not you run.*

Past Participle اِسمِ مَفعُول.

S.	P.
M. نه زغَليدي نه زغَليدَلي } *not run.*	M. & F. نه زغَليدي } *not run.*
F. نه زغَليدِ نه زغَليدَل }	نه زغَليدَلي }

* I have here given but one form of the past, as the particle نه is placed in the same position for all four.

مَصدَر Infinitive or Verbal Noun. كړل *To do.*

Past Tense ماضِي مُطلَق.

S.

M. هغه وُنه کړ or ئې وُنه کړ *he, it did not do.*

F. هغه وُنه کړه or وُنه کړله
ئې وُنه کړه or وُنه کړله } *she, it did not do.*

P.

M. هُغو وُنه کړ or ئې وُنه کړ *they did not do.*

F. هُغو وُنه کړه or وُنه کړله
ئې وُنه کړه or وُنه کړله } *they did not do.*

Present or Aorist Tense مُضارِع.

S.

M. and F. هَغه وُنه کړي *he, she, it may not do, &c.*

P.

M. and F. هُغو وُنه کړي *they may not do, &c.*

Imperative Mood اَمر.

S. P.

M. & F. مه کړ or مه کړه *do not thou do.* M. & F. مه کړئ *do not you do.*

* *Past Participle* اِسمِ مَفعُول.

S. P.

M. نه کړي or نه کړلي
F. نه کړې or نه کړِل } *not done.* M. & F. نه کړي
نه کړلي } *not done.*

مَصدَر INFINITIVE OR VERBAL NOUN. زاوړل *To bring.*

Past Tense ماضي مُطلَق.

S.

M. هَغه را نه وړ ئي را نه وړ *he, or it did not bring.*

F. هَغه را نه وړه را نه وړله
ئي را نه وړه ئي را نه وړله } *she, or it did not bring.*

P.

M. هُغو را نه وړ ئي را نه وړ *they did not bring.*

F. هُغو را نه وړه را نه وړله
ئي را نه وړه ئي را نه وړله } *they did not bring.*

Present or Aorist Tense مُضارِع.

S.

M. and F. هَغه را نه وړي *he, she, it may not bring, &c.*

P.

M. and F. هغو را نه وړي *they may not bring.*

IMPERATIVE MOOD اَمر.

S.

M. and F. مه را وړ *or* مه را وړه *do not thou bring.*

P.

M. and F. مه را وړي *do not you bring.*

Past Participle اِسمِ مَفعول.

S. P.

F. نه را وړ M. نه را وړي *not brought.* M. & F. نه را وړي *not brought.*

415. When used with infinitives similar to ډَکَوُل *to fill,* the نه follows the adjective or noun, and precedes the auxiliary; thus,

مَصدَر INFINITIVE OR VERBAL NOUN. ډَکَوُل *To fill.*

Past Tense ماضِي مُطلَق.

S.

M. هَغه ډَک نه کړ or ئي ډَک نه کړ *he, it did not fill.*

F. هَغه ډَکه نه کړه or ډَکه نه کړله
ئي ډَکه نه کړه or ډَکه نه کړله } *she, it did not fill.*

P.

M. هُغو ډَک نه کړ or ئي ډَک نه کړ *they did not fill.*

F. هُغو ډَکه نه کړه or ډَکه نه کړله
ئي ډَکه نه کړه or ډَکه نه کړله } *they did not fill.*

Present or Aorist Tense مُضارِع.

S.

M. هَغه ډَک نه کړي *he or it may not fill, &c.*

F. هَغه ډَکه نه کړي *she or it may not fill, &c.*

P.

M. هُغو ډَک نه کړي *they may not fill, &c.*

F. هُغو ډَک نه کړي *they may not fill, &c.*

IMPERATIVE MOOD اَمر.

S.

M. and F. مه ډَکَوَ or مه ډَکَوه *do not thou fill.*

P.

M. and F. مه ډَکَوئ *do not you fill.*

Past Participle اِسمِ مَفعُول.

S.

M. کړَلي *or* کړَي نه ډَک } *not filled.*
F. کړَلِ *or* کړِ نه ډَکه }

P.

M. کړَلِي *or* کړِي نه ډَک } *not filled.*
F. کړَلِي *or* کړِي نه ډَکِ }

416. In the passive voice, the past participle or the imperfect tense used with the auxiliary as a second form (already described at page 176) may precede, and the نه precede the auxiliary, or the particle of negation and auxiliary may precede, and the past participle and imperfect tense follow; as will be seen from the following paradigm.

مَصدَر INFINITIVE OR VERBAL NOUN. وِيشتَل *To throw.*

S.

M. هَغه وِيشتَلي نه شه } *he or it was not thrown.*
هَغه نه شه وِيشتَلي }

F. هَغه ويشتَلِ نه شْوه *or* شْوَله } *she or it was not thrown.*
هَغه نه شْوه *or* شْوَله وِيشتَلِ }

P.

M. هُغو وِيشتَلِي نه شْوُل *or* شْوُ } *they were not thrown.*
هُغو نه شْوَل *or* شْوُ وِيشتَلِي }

F. هُغو وِيشتَلِ نه شْوَلِ *or* شْوِ } *they were not thrown.*
هُغو نه شْوَلِ *or* شْوِ وِيشتَلِي }

Present or Aorist Tense مُضارِع.

S.

M. هَغه ویشتَلي نه شي / هَغه نه شي ویشتَلي — *he or it may not be thrown.*

F. هغه ویشتَلِ نه شي / هَغه نه شي ویشتَلِ — *she or it may not be thrown.*

P.

M. هُغو ویشتَلي نه شي *they were not thrown.*

F. هُغو نه شي ویشتَلي *they were not thrown.*

Imperative Mood امَر.

S.

M. ویشتَلي مه شه *or* مه شه ویشتَلي

F. ویشتَلِ مه شه *or* مه شه ویشتَلِ — *do not thou be thrown.*

P.

M. ویشتَلي مه شئ / F. مه شئ ویشتَلي — *do not you be thrown.*

Past Participle اِسمِ مَفعُول.

S.

M. نه ویشتَلي شَوي *or* نه شوي ویشتَلي

F. نه ویشتَلِ شَو *or* نه شَو ویشتَلِ — *not become thrown.*

P.

M. and F. نه ویشتَلي شَوي / نه شَوي ویشتَلي — *not become thrown.*

417. The positions which the particles of negation and prohibition assume, will also be seen from the following extracts:

یو به نَسَم مُغلواله ن رقیب ستا که زو کړي یَم ریښتیا له پُښتَني زه

"I WILL NOT BEAR *with this Moghalí (tyranny) of thy guardian,*

If I am really born of an Afghán woman." Abd-ul-Hamíd.

هَر خاکِي چه خاکساري نَکا ښَه نَکا

هَر څوک ښَه وي په خپُل رَسمو په رواج

"*Every terrestrial being who* PRACTISES *not humility,* ACTETH NOT *rightly:*

Every one will be excellent according to his own manners and customs."

Abd-ul-Hamíd.

چه نه وُ خوري نه ئي ورَ کړي مه ئي وینِي

که په کَنج باندِ په څیر ن مار کښینِي

"*Who* DOES NOT CONSUME *himself, and* DOES NOT GIVE *to others,* LOOK NOT *towards him,*

That sitteth like a serpent on a hidden treasure." Khushhál Khán, Khaṭṭak.

بُزرگانُ فرمایلي لویه لومه ن شیطان دَه چه توبه آخِر کَوِینَ مُومنانُ مه

آخِر کَوِي

"*Pious persons have said that the devil's snare is a large one,* that you should put off repentance until the last hour; but* POSTPONE IT NOT, *oh! children of the true faith.*" Fawáíd-ush-Sharrí'æa.

* Which means, that his deception is great.

Chapter VI.

THE SEPARATE PARTICLES.

حُرُوف.

418. Under this head are included adverbs, postpositions or prepositions, conjunctions and interjections. They contain, besides pure Afgháníán, a number of Arabic and Persian words.

Adverbs.

419. The Adverbs may be divided into fourteen different classes—of place, time, number, quality, similitude, collection, separation, demonstration, interrogation, dubiation, exclamation, affirmation, negation, and prohibition.

420. They serve to qualify nouns, and are for the most part undeclinable; thus,

چه دِ زُلفي دَ رَحمان په زړه ورَ څَرخ کړِ

تَرَ بَنړو ئي څکه څاڅي اوښي سپينِي

"*Since thy ringlets have pierced the very heart of Rahmán,*

Therefore *from his eyelashes the white tears flow.*" Abd-ur-Rahmán.

که له خدايه دِ وُ خلق وَ ته مَخ شِي له فِردوْس به دِ مَخ شِي وَسقر ته

هميشِه به دَر په دَر کَرزي رَټَلي دَ اَستوکي څاي به نَمُومي هِيچَرته

"*If thy face becometh turned from God unto the world,*

It will be also turned from heaven unto hell;

Thou wilt for ever wander driven from door to door;

Thou wilt NOWHERE *find a resting or a dwelling place.*" Abd-ur-Rahmán.

چه پیدا شِي یوْ ناکَس په قبیله کښي وَړاندِ وَرَستو هَبَته کاندِ نَسَب

"*When one degenerate being appeareth in a family,*

He bringeth disgrace on his lineage both PRESENT *and* PAST." Abd-ul-Hamíd.

421. A number of adverbs are subject to the usual change in termination for the ablative case; as in the following example:

وزِیر وُه وَیل دا هَلَک لا تَر اوسه دَخپُل ږوَندانه له باغه میوه نه دَه خوړَلي

"*The Wuzír said,* 'As YET *this boy has not eaten any of the fruit from the garden of his own existence.*" Gúlistán.

422. A few adverbs derived from nouns and adjectives are liable to the same change in termination for gender, number, and case, as the nouns they qualify. Thus ډیر *much,* becomes ډیره in the feminine singular, and ډیري in the feminine plural and the oblique cases of the singular. The masculine plural is the same as the singular, and the oblique plural for both genders is ډیرو.

مُدعا دَ عاشقيْ مُشکله ډیره رَسیدَلي په مَطْلَب به طاق درَ طاق وِي

"*The lover's suit is an* EXCEEDINGLY *difficult one—*

The object can only be obtained after many twists and turnings." Kásim Alí, Afrídí.

423. The adverbs of most frequent occurrence in the language are as follows:

Adverbs of Place ظُرُوفُ الْمَكَان.

دَلته دَلِ هِيسته *here, hither.*

هَلته هَلته كي *there, thither.*

هُورِ هُورِ ته *there, thither.*

له دَغه or دي څايَ *from this place.*

له هَغه څايَ *from that place.*

وَړاندِ *before, hitherto.*

دَغه or دي خوا *this side.*

هَغه خوا *that side.*

خوا په خوا *side by side.*

دواړه خوا *on both sides.*

بَل چَرته or بَل څاي *elsewhere.*

دَلته هَلته *here and there.*

دي خوا or دي پَلْو *near, on this side.*

پور ته or لوْړَ *above overhead.*

ښَکَته or ږوْړَ *under.*

تَر دَغه or تَر دي پوري *so far, to this degree.*

تَر هَغه پوري *so far, to that degree.*

چَرته *somewhere.*

هَر چَرته or هَر يوْ څاي *everywhere.*

هِيچرته *nowhere.*

نَږدي *near, about.*

يوْ څاي or چَرته *somewhere or other.*

هَر چَر ته *where or wherever.*

دَنَن *inside, within.*

هَغه خوا or هَغه پَلوْ *beyond, on that side.*

لاندِ باندِ *above and below.*

نَسکوره *upside down.*

لَري, له ورايه *far, at a distance.*

چاپيره *round about.*

ADVERBS OF TIME. ظُرُوفُ الزَّمان.

اوس *now, at this time.*

کله *ever, sometime.*

کله کله *sometimes.*

هیڅ کله نه *never.*

هرکله *always.*

هرکله چه *whenever.*

کله نه کله *some time or other.*

هره ورځ *daily.*

هره شپه *nightly.*

وار په وار or دم په دم } *perpetually.*

زر په زر *instantaneously.*

پایه په پایه *gradually.*

پله پسي *successively.*

په خوا or پیش *before, prior.*

پس *after, afterwards.*

دویم *secondly.*

اوس *now, presently.*

نن *to-day.*

صبا *to-morrow.*

دلمه ورځ *two days since.*

لا دلمه ورځ *three days since.*

سحرګاه *at the dawn of day.*

کله کله *sometimes, occasionally.*

هرکلے *ever.*

لرغوني *long since.*

برائي بیګاه *last night.*

هر څله *as often.*

یوځل or باري آخر *once, at last.*

یو پلا or یوځله *once.*

څو وار or څوځله *often, repeatedly.*

وار په وار *repeatedly, often.*

کله کله *frequently.*

یوځله *once.*

دوه ځله *twice.*

دریځله *thrice.*

ترټ سم له لاسه *instantly, quickly.*

زرزر، ماره مار *quickly.*

نَږدي *shortly, soon.*

ناګهان *unawares, suddenly.*

يک لَخته *all at once, suddenly.*

ړنبي *first, in the first place.*

آخِر *at last, at length, finally, at the end.*

پَرُون *yesterday.*

نَن صَبا *shortly, soon.*

بَل صَبا *day after to-morrow.*

لا لا وړمه ورځ *four days since.*

وَختي *early in the morning.*

تَل *always, ever.*

تَل ته تَله, هميشه *always, continually.*

تَراوسَ, لاتَراوسَ *as yet.*

چَري *sometimes.*

Adverbs of Quantity. حروف المقدار.

هومبره or دهومبره *so much.*

هومبره قَدَر *that much.*

دغومبره قَدَر *this much.*

هَر څومبره *as much as.*

هَر څو *howmuchsoever.*

ويړيا *gratuitously.*

څو څو *a great number.*

ډير *much, in a great degree, by far.*

لَکَ لږ or لکوټي *a little.*

Adverbs of Similitude. حُرُوفُ التَّشْبيه.

دَغه شان or دا *thus, in this manner.*

دَغه رَنګ or دا *thus, in this way.*

لَکه or شان
غُندِ, دود
په دود, مَخي
په څير
} *like, as.*

هَغه شان *so, in that manner.*

هَغه رَنګ *so, in that way.*

دَغه سي
or داهَسي
} *thus, so.*

مَثَلاً *for example.*

يَعني *that is to say.*

ADVERBS OF ADMONITION, ETC. حروفُ التَّنْبِيه

پوه شه *know! recollect!*	وُ کوره or وُ وين *look out! have a care!*
خبَر دار شه *take care! mind!*	بيدار شه *be cautious!*

ADVERBS OF SOCIETY AND SEPARATION حُرُوفُ المَعِيَّتْ و مُفارَقَتْ.

بيَل بيله *apart, separately.*	يوازي *alone.*
سَرْه *together.*	مَخامَخ *face to face.*
بيَل بيَل *separately.*	لَري *apart, at a distance.*
بي له دي or سيوا / له دي *besides, except.*	اړَخ *at the side.*
تار په تار *separately.*	اړَخ په اړَخ *side by side.*
وُچ په رڅه *uselessly.*	يوْ په يوْ *singly, individually.*

ADVERBS OF EXTREMITY AND TERMINATION حروفُ الغايَت.

تَر اوس پوري *till now, as yet.*	تَر پوري *to, up to, until.*
تَر هَغه پوري *so far as.*	تَر دي / پوري or تَر دَغه *hitherto, to this degree.*
تَر کَله پوري *till when? how long?*	څو or څو چه *until, to that degree.*
تَر آخِرَ پوري *to the end.*	بي حَدَ *beyond bounds.*
تَر نهايَت پوري *to the last.*	تَر حَدَ پوري *to the last degree.*

Adverbs of Interrogation حروف الاستفهام.

چرته چري } where? whither?
کم څاي }

څنګه how? in what manner?

څومبره څومره how much?

له کم وقت since when?

له کم or له کم } whence?
څاي }

کله when? at what time?

ترکله پوري or ترکله until when?

څومبره قدر how much?

تر کم پوري, ترکله } till when? how long?
پوري }

څو څله how often?

ولي به نه وي why not?

څه لره څه له } why? how? wherefore?
په څه }

ولي or څه د پاره for what?

څه رنګ in what way? how?

Adverbs of Dubiation حروف التشکیک.

ښائي ګوندِ ګندِ perhaps.

نه دي وي perhaps not.

خداي زده God knows.

به وي may be.

په ګمان سره probably.

Adverbs of Affirmation and Emphasis حروف التاکید والایجاب.

بي شکه, لاچار certainly, doubtless.

البته, خو, ضرور necessarily.

هو yes, indeed, yea.

جوړ merely, only, exactly.

حق ناحق } right or wrong.
کام نه کام }

هَډو or هَډ never, by no means.

فقط only, simply.

خواه نخواه at all events, whether or not.

بيدو exactly, quite.

هيڅ لَسره by no means, never.

په رښتيا, حقا really, truly.

بويه بايده بوي necessarily, it behoveth.

هرڅوره by all means.

Adverbs of Prohibition and Negation حُرُوفُ النَّفي ومَنع.

نه no, not, nay.

مه do not.

Conjunctions حُرُوفُ العَطف وَالمَوْصُول.

424. The conjunctions most in use are:—

که آکر if.

اګرچه although.

هُم, بَل also, even, likewise.

وَلي or وَلِ but, yet, however.

سيوا besides, except, but.

که نه and if not, unless, otherwise.

له هَغه سَبَب then, therefore.

بَلکه but, moreover.

سَره له دي notwithstanding.

مَګر مَګر unless.

او or ۇ and, also.

پَس or سکه therefore, then.

چه that, because, or.

پي له unless, if not.

ځکه, له دي
جَهَت
له دي سَبَب
} then, because. therefore.

يا or.

EXAMPLE.

دَرويشِي تَرک دَ وجُود دي وَلي دوي په هوډ غوٰاړِي چه په تورو په
توبرو وَبَل ته زغلِي

"*The Durveshs' calling is to forsake all carnal and worldly desires;* BUT *they, through spitefulness desire to rush on each other with swords and with arrows.*" Makhzan Afghání.

PREPOSITIONS AND POSTPOSITIONS حرُوفُ الْجَر يا مَعنَوِي.

425. Besides the simple prepositions and postpositions used in forming the cases of nouns and pronouns, already described in Chapter II., there are other particles used in the same manner which require the noun, adjective, or pronoun, to be used in the genitive or ablative case when capable of inflexion.

The following are examples:—

شَرِيَعت مِثال ئي وَنه چه ويخُونَ ئي تَرَ زمکي لاندِ تَلَلي اوْ که فَهم
دَليل وُکړِ دَ سَر ښاخ ئي پورته تَلَلي تَرَ سَما دي

"*The law is like unto a tree whose roots have gone* UNDER THE GROUND; *and (if thou shouldst make use of understanding and argument) the topmast branch of it has gone* UP INTO THE HEAVENS." Makhzan Afghání.

پَروانه يوْ څَله سر بازِي په عُمر که دا کار په يوِ شپي څو څَله شَمع

"*The moth casteth away its life but once in its lifetime,*
But the candle doeth this several times IN ONE NIGHT." Abd-ul-Hamíd.

The chief prepositions and postpositions are :—

دَ *of.*	له نه *or* له *from.*
له, لره, ته *to.*	تَر *from.*
کښي, په کښي *in.*	پَر پَر باندِ *on, upon.*
تَر لاندِ, دَ لاندِ *below, under.*	دَ پاسَ *over, above.*
سَره *with.* [*of.*	څخه *before.*
دَ پاره *for, for the sake*	مَنږ *in, between.*

426. Interjections اَصوات.

آپرِين, شاباش *well done! bravo!*	افسوس *lackaday!*
تَم شه, بيدار شه *have a care!*	کَشکي *would to God!*
هيْ هيْ *alas! alas!*	عَجَب, هاي / هوي *strange! good God!*
دَريغ *sorrow! alas!*	هه *indeed! really!*
چَخه *avaunt! get*	لَري شه, بيارته شه *begone! get away!*
او, ائ, و هئ *oh!* [*away!*	چهپه, چهپ شه *hush! silence!*
وُوي وُوي *dear! dear!*	
واي واي, آخ آخ *woe! woe!*	

Example.

دا ياران لَکَ گُلونه دَ بهار دِي دَ خَزان پتاو رژيږي دَريغ دَريغ

"*These loved ones are like unto the flowers of spring,*
For in the autumn they wither and fall. Alas! alas!" Ahmed Shah, Abdálí.

Chapter VII.

THE DERIVATION OF WORDS.

427. There are a number of derivative and compound words in the Pushto language, formed from nouns, adjectives, and verbs, by prefixing, affixing, or inserting, certain words or letters. They may be considered pure Afghánían.

428. Abstract nouns may be obtained from adjectives in eight different ways:—

First.—By rejecting the final letter of the adjective and prefixing another; as, وږي *hungry*, لوږه or لوږ *hunger*.

EXAMPLE.

لوږه تنده پرِ غالب شوه یکباره په صورت ور پاتِ نشه طاقت توان

"HUNGER *and thirst all at once overpowered him;*

In his body no power or strength remained." Saif-ul-Mulúk.

Second.—This form rejects two letters of the adjective for three others; thus, تږي *thirsty*, تنده or تنږ *thirst*.

لوږه تنده نشته د قانع په قناعت کښي
دا کیمیا چه زده کا په خرقه کښي اُمرا وي

"*In the contentment of the contented man, there is neither hunger nor* THIRST;

And they become nobles who in the ragged garment acquireth this alchemy." Abd-ur-Rahmán.

Third.—Shortening the word by the rejection of و for (ـَ), and affixing ا; as, رُونړ or رُوڼ *bright*, رَنړا or رَڼا *brightness.*

په رنړا ئي دَ چا روزګار نه پوره کيږي دَ آسمان برقو بريښنا ده دا دُنيا

"*By the* LIGHT *of it the business of this life cannot be perfected;*

For this world is as the lightning and the light of the sky." Abd-ul-Hamíd.

Sometimes this word takes another letter, as in the following example:

لَکَ نمر په جهان وُخيږي رَنړائي شي دَم قدَم هَسي زندِه کاندِ اخِلاص

"*As when the sun riseth on the world,* LIGHT *and* BRIGHTNESS *cometh,*

So doth friendship and affection give life to both breath and footstep." Abd-ul-Hamíd.

Fourth.—The middle letter of the adjective is rejected; يا inserted in its place; and ـَ or ه affixed; as, تور *dark* or *black*, تيارَه or تيارَ *darkness* or *blackness.*

کُل جهان تورة تيارَه شه له هَغه ګرد وُ غباره آسمان رَعد بريښيده لکه شَمشيران

"*The whole world became filled with* DARKNESS *from this dust and vapour;*

In the heavens thunder rolled, and lightning flashed as from swords." Saif-ul-Mulúk.

Fifth.—The final letter of the adjective is inflected from ه or ـَ to ي and ګَړه or ګَړَ affixed; thus, ښه *good*, ښيګړه *goodness.*

يُون ګران په دَغه لار دي بوالهَوَس ته

مَرد هَغه ګَنړه چه ښيګړي که بنا

"Journeying on this road is difficult to the fickle and capricious:

Consider him a man who layeth the foundations of GOODNESS." Kásim Alí, Afrídí.

The whole of the nouns of the preceding classes are feminine; and the following, with the exception of those formed by affixing تِيا, which are feminine, are all masculine.

Sixth.—This form is something similar to the fourth class, being formed from the same adjective (which however remains unchanged) and merely takes the affix والي; thus, تور *black*, تور والي *blackness*; کلک *hard*, کلک والي *hardness*.

مَخ دِ سپين لکه آفتاب وُه تَر آفتابَ ئي لا تاب وُه

ولي اوس دا هَسي تور شه په تور والي لکه سکور شه

"Thy countenance was white like unto the sun—yea! it was brighter than the orb of day:

But now, alas! it is become so black, that its BLACKNESS *is like unto charcoal."* Yúsuf and Zulíkhá.

Seventh.—The nouns of this class are formed by dropping the final ي of the adjective, and affixing وُن; as, ژوندي *alive* or *existing*, ژوندوُن *life, existence*; نبتي *captive, prisoner*, نبتوُن *captivity, imprisonment*.

EXAMPLE.

کَله ما وَ تِه اميد دَ خپُل ژوندوُن شي

په هِجران به ئي ژوندوُن را ته زبوُن شي

"When shall I entertain hope for my own EXISTENCE?

Since separated from her, LIFE *itself to me is infamous."* Kásim Alí, Afrídí.

Eighth.—This class is formed by the mere addition of the affixes تُون and توب and تِيا; thus, بيَل *separate,* بيَلتُون *separation;* شَنډ *barren,* شَنډتُون *barrenness;* مَيَن *affectionate,* مَيَنتوب *affection, love;* ليوَني *mad,* ليوَنتوب *madness;* مولِ *satiated,* مولِتِيا *satiety;* خَمسور *impudent,* خمسور تيا *impudence, familiarity.*

ناګاه ويښه شوَه له خوبَ زړه ئي ډک له مَيَن توبَ
کښيناسته ناګاه ئي وُکړَ يارئي نه ليد آه ئي وُکړ

" *Suddenly she awoke from her slumbers, her heart filled with* LOVE *and* AFFECTION.

She sat up and gazed around, but sighed, for she beheld not her beloved one." Yúsuf and Zulíkhá.

خدائي دِ نه کاندِ بيلتُون دَ دوهٗ يارانو
په بيَلتُون عاشق په روغ صُورت بيمار دي

" *God forbid that* SEPARATION *should be caused between two lovers;*

For in SEPARATION *the lover's body is in health, but his heart is sick.*" Kásim Alí, Afrídí.

چه په ديدَن دِ مولِ تِيا نشوَه اوس دَ يار غَموکړي مولِ

" *Whereas from her presence thou didst not acquire* SATIETY,

Grief on her account has now satiated thee." Ahmed Sháh, Abdálí.

The whole of these derivatives when capable of inflection are subject to the same changes as other nouns.

429. Abstract nouns are obtained also from primitive nouns, by the mere addition of the affixes والي, توب, and ښتِيا; thus, هَلَک *a child,*

هَلَک والي *childhood*; سړي *a man, a human being,* سړيتوب *manhood, humanity;* ميلمه *a guest,* ميلمَستيا *entertainment, hospitality.*

The following are examples:—

هَر څوک چې له هَلَک والي په ادَب نه کړي
په لوي والي نيکي ترِ شي لاړه

"*Whoever from* CHILDHOOD *may not have walked in the path of modesty and morality,*

In the years of MATURITY *virtue and piety departeth from him.*" Translation of the Gúlistán.

اي څويه دَ تَلو په وَقت کښي دَر ته مي وَيلي نه وُو چې دَ تَش لاسُ
دَ زَړه ور توب لاس تَړلي دي اوْ مَنکله دَ مَزړي توب ماتَ

"*Oh son! did not I say unto thee at the time of thy departure, that the hand of* BRAVERY *if empty is bound, and the paw of* LION-LIKE INTREPIDITY *broken?*" Translation of the Gúlistán.

وَرته وُه وَيل اي بابا دَ بادشاه په ميلمَستيا څه دِ وُ نه خوْړَل زاهِد وُه
وَيل دَ دوي په نَظَر کښي هيڅ مي وُ نه خوْړَل چې په کار راشي

"*He said unto him, 'O father! what didst thou not eat of any thing at the king's* ENTERTAINMENT*?' The devotee said, 'In his sight I did not make use of any thing of consequence.'*" Translation of the Gúlistán.

Arabic and Persian words when used in this language, as may naturally be supposed, are generally governed by, and subject to their own rules of grammar; but in some instances the Pushto affixes and prefixes

may be found used with the words of these languages; thus, سَخي *generous,* سَخيتوب *generosity;* شُوم *niggard,* شُوم توب *niggardliness;* بيكانه *strange,* بيكانَتوب *strangeness.*

430. Nouns of intensity are formed by prefixing adjectives to them; thus, تور *dark,* prefixed to تَم *darkness,* becomes تورتَم *total darkness;* and in the same manner تور prefixed to تيارَه signifies *total darkness.* تم is not generally used without an adjective prefixed.

EXAMPLE.

كه دِ مَخ په زُلغوپُټ دي باك ئي نشته دَ حيات اوبه هم پُټ په تورتَم دي

" Of what consequence is it though thy countenance is enveloped in curls,

For the water of immortality itself is hidden in TOTAL DARKNESS." Abd-ur-Rahmán.

431. The particles of exaggeration and diminution used with nouns have been already described under that head, (page 36—39) and need no further notice.

432. Adjectives may be formed from some nouns by the addition of ني and يي; as, بيگا *night,* بيگاني *nocturnal;* پَرُون *yesterday,* پَرُوني *yestern* or *yester.*

The following are examples:—

دابشليم پَس له اورِيدُ دَ دي خَبري بيگاني خوب فقير ته وُه وِاُو دا راز وُ خپُل يار ته ئي ظاهر كَ

" Dábshalím, after hearing these words related his NOCTURNAL *dream to the Derwesh, and also mentioned this secret to his friend."* Æ'yár Dánish.

عبد الله د معاویه په لور روان شه د پرونۍ خبر چه جویان شه معاویه و
ځما لور وائي اې پلاره د دې عبدُ الله عورته خوش دیدارہ زه به کله په
نظر د ده ورشم وایم تا ته چه عبدُ الله نه قبولوم که دې خپله عورته کا
طلاقه دغه پس به ئې قبول کړم له اتفاقه

"Abdullah set out to see Muæá'wiya, and when he enquired about the circumstances of the PRECEDING DAY (YESTERN), *Muæá'wiya said, 'My daughter says, Oh! father, the wife of this Abdullah is very handsome. When shall I appear to advantage in his sight? I declare unto you that I will not have Abdullah under these circumstances; but if he will divorce his wife, then I will accept him willingly.'"* History of Hasan and Husain.

433. Adjectives of intensity may be obtained in the same manner as nouns of intensity, by the use of particles either prefixed or affixed to the word; thus, ړوند *blind,* ټپ ړوند *totally blind;* سپین *white,* ټک سپین *perfectly white,* or سپیڅلي سپین *pure* or *spotless white.*

EXAMPLES.

ټپ ړاندہ دې عاشقان د یار په عیب
ته ټپ ړوند د هغه یار په هنر مه شه

"Lovers are TOTALLY BLIND *to the defects and blemishes of the beloved;*

But do not thou also become WHOLLY BLIND *to her virtues and merits."* Abd-ur-Rahmán.

چه د زلف د رحمان په زړه ور څرخ کړ
تر بانړو ئې اوبه څاڅي ټک سپین

" Since thou hast pierced the heart of Rahmán with thy ringlets,

From his eyelashes the PURE WHITE *water flows."* Abd-ur-Rahmán.

چا چه نوَرِي وِي په خپُلو وِينو وَلَلِي

دَ شَبنَم په څير به تَل وِي سپِين سپيڅلي

" Whoever may have washed his garments in his own blood,

Will, like the dew of the night, be ever SPOTLESS WHITE." Abd-ur-Rahmán.

434. Several Persian, and a few Arabic adjectives are also to be met with in Pushto, differing but slightly from the originals in pronunciation; for example, غَمژَن *aggrieved,* from the Arabic noun غَم *grief,* and Persian زَن *stricken;* and in the same manner مَکَرژَن or مَکَرجَن *treacherous, malicious;* تَپ ژَن *feverish;* ابتَر or اوْتَر *spoiled, worthless,* from the Arabic word اَبتَر, and the Hebrew בתר signifying, *cut short, etc.;* زَړه وَر *intrepid, brave,* from the Pushto noun زَړه *the heart,* and the Persian particle وَر signifying *possession, having;* تُورزَن *warlike, gallant,* from the Afghánián noun تُورُه *a sword,* and زَن the active participle of the Persian infinitive زَدَن *to strike, to smite.*

EXAMPLE.

خلاص شِي بيا لکَه تورُزَن دَ ټولي له مينځه

که هَر څو په غاښو وُ نَسمْ زَبان چَپ

" The tongue again becometh liberated, like the WARRIOR *from the thickest of the fight;*

Although I may seize it with my teeth that it should remain silent." Abd-ul-Hamíd.

435. Another description of adjective is obtained by prefixing an adjective to a noun; as, نیمه خوا *disappointed, foiled, etc.*, from the Persian adjective نیم *half*, and the Afgháníán noun خوا *desire, inclination*; thus,—

نیمه خوا دَ بَرق رَنړا کوره هوښیار شه مَکړَه کار دَ مُعَطلي په شِتاب ډیر

"*Behold the* INCOMPLETE *brightness of the lightning and be prudent!*
The affairs requiring deliberation perform not with exceeding haste!"
Abd-ul-Hamíd.

436. A few adjectives are obtained by affixing the Pushto particles من (a corruption doubtless of the Persian possessive particle مَند) and یالي to Persian and Arabic nouns; thus, نیاز *indigence, poverty*, نیازمَن *indigent, poor*; دوْلَت *wealth*, دوْلَتمَن *wealthy, opulent*; جنګ *war, battle*, جَنګ یالي *warlike, martial*; نَنګ *honor, reputation*, نَنګ یالي *honorable, reputable*. The letter ن is also added to Persian and Pushto nouns indiscriminately in the formation of adjectives; thus, کِرم *a worm*, کِرمَن *wormeaten*; ریم *pus, matter*, ریمَن *purulent, mattery*; پَم the Pushto for *scab*, پَمَن *scabby*; خیچ *dirt, filth*, خیچَن *dirty, filthy*; لِیچ *blinking, purblind*, لِیچَن *a blinkard, purblindness*.

437. A few adjectives can be formed by compounding two nouns, as in the Persian language, but they are rare; thus, پي مَخي *pretty, delicate*, from پي *milk*, and مَخ *the face*; thus,—

له یوه بَغدادي سَړي څِنِي چه خپل څان په عربو کښي کَډاوُه وُ مي
پُښتیدَل چه دَ پي مَخو په باب کښي څه وائي

"*I once made enquiry from one of those who accounted himself amongst the Arabs of Baghdád, saying, 'What sayest thou in respect to the* HANDSOME?'" Translation of the Gúlistán.

438. There appears to be no purely Afghánián mode of forming relative or patronymical adjectives, and they are for the most part obtained by affixing the Persian يي, called the *yai-i-nisbut*, to the noun; thus, كابلي *a native of Kábul;* پيشاوري or پيښاوري *a native of Pesháwer;* كوهستاني *a native of the Kohistán.*

In the districts bordering on the Panjáb and Kashmír, such as Bunír and Pakli, the affix وال is sometimes used (a corruption evidently of the Hindee word والا); thus, بُنيروال *Bunírwál—a native of Bunír;* پكليوال *Pakliwál—a native of Pakli.* At the same time it must be remembered that this affix cannot be always applied, for we could not call a native of Peshâwer, a Peshâweríwál, nor a native of Kábul, a Kábulíwál.

439. The past participles of verbs are extensively used as adjectives in this language, both alone and with a conjunction; thus, نازولي *pampered,* obtained from the infinitive نازول *to pamper,* formed by affixing ول the sign of the infinitive of active verbs of this class, to the Persian noun ناز, signifying, *delicacy, softness, etc.;* and هم زولي *of the same age, cotemporary,* from the past participle of the verb زول *to be born,* with the Persian conjunction هم *together, with, similar, mutual.*

The following are examples:—

آمزولي بخمت را وكري آمزولي چه غمخور يار و آشنا شما خونخوَر ش

"INVERTED *destiny made me* ADVERSE *and* WAYWARD,

When my sympathizing lovers and friends became cruel and sanguinary." Abd-ul-Hamíd.

دُرخاني پلار ته سوال وُکړ چه همزولي مي واړه لُولي حُکم را کړه چه زه هم لولم

"*Durkhání made a request to her father, saying—'All* THOSE OF MY OWN AGE *learn to read, pray give directions that I also may read.'*" Tale of Adam Khán and Durkhání.

It should be borne in mind that these derivatives are subject to the same changes for gender, number, and case, as other nouns or adjectives under whose classes they may come.

440. The *hasil-i-masdar* (حاصل مَصْدَر) called also the *ism-i-masdar* (اِسم مَصْدَر) of the Pushto verbs, is derived from the infinitive (مَصْدَر) the source or essence of the verb, by rejecting the ل —the final letter of the former, and substituting نه. It is not subject to any change for gender or number, but changes the final ه into ي in the oblique cases; as, بيليدَل *to separate,* بيليدَ نه *separation;* توکيدَل *to grow* (as a plant or grain), توکيدَ نه *growth.* Infinitives terminating in وُل are subject to the same rules.

The *hasil-i-masdar* of the preceding infinitives which are intransitive, are used as nouns; but in case of making them transitive by changing the neuter sign يدَل into the active termination of infinitives وُل the *hasil-i-masdar* can then only be construed as a mode of action or manner of being indefinite, as to time, place, and sometimes even of person; thus, بيلَوُل *to separate,* بيلَوُ نه *causing separation;* تَوکَوُل *to make grow,* تَوکَوُ نه *causing growth* or *growing.* The *hasil-i-masdar* of a transitive infinitive terminating in يدَل, of which there are a few in the

language and exceptions to the above rule, can be construed as a noun; thus, پښتېدل *to ask*, پښتېدنه *enquiry*.

The verbal nouns of a few infinitives instead of affixing نه merely take ن; and in the oblique cases ي is also added. They are also subject to the same rules of construction as those already described.

441. The *ism-i-haliah* (اسم حالیه) or verb in its present state, similar to the present or indefinite participle of our language, is also used occasionally as a simple noun; but chiefly in the place of the infinitive. It forms the imperfect tense with the affixed personal pronouns, and appears to be the source of that form of the verb. It is likewise obtained from the infinitive by substituting ے for the final ل; and is subject to the same rules for gender and number as the *hasil* or *ism-i-masdar*, but differs with regard to inflexion. Intransitives, and the few transitives ending in ېدل together with all others whether intransitive or transitive (with the exception of زغاښتل *to run*, and ناستل *to sit*; and those terminating in ول from which this form of the verb cannot be obtained), change the final ے into (ـُـ) or و in the oblique cases. Those which lengthen the second syllable by changing (ـَـ) into ا; as, الوتل *to fly*, الوتنه *flight* or *flying*, drop the ا altogether in the oblique and the ے is altered to (ـُـ) or و, as for the other forms already described. The *hasil-i-masdar* cannot be used as the imperfect tense.

442. These forms of the verb—the *hasil* or *ism-i-masdar*, and the *ism-i-haliah*, are subject to certain rules in construction which require explanation.*

* "It now only remains to be observed that besides the infinitive as above described, there is another species of noun in some measure resembling it, which the Arabian Grammarians term اسم مصدر or the *Infinitive Noun*. Between these

These forms of the verb are constructed in no less than nine different ways.

First.—The *ism-i-masdar* as a noun is connected as the مُضاف or governing word in the relation of the genitive case with an agent, the

two nouns, namely the مَصْدَر and the اِسمِ مَصْدَر there is precisely the same distinction in point of sense, as between the word *drink* and the Participial Noun *drinking*, when used as a general term in such an example as the following :—

"Bacchus ever fair and ever young,
Drinking joys did first ordain ;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure.'

"In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink*, and the same may be observed of all other words of the same classes ; as, *grief, grieving ; kiss, kissing ; love, loving ;* etc. How then shall we ascertain the true character of these words ? What for instance is *love* as opposed to the general term *loving ?* It is certain that they are both general terms descriptive of certain sensations of delight or *modes* of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation, they answer us by pointing out a mere distinction in their application. The اِسمِ مَصْدَر they say, has no other government than that of any common Substantive *Noun*, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the مَصْدَر, and even admitting the fact, which I believe to be just, it differs nothing in this particular from the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the *Infinitive* and the *Infinitive's Noun* or *Ismo Masdar*, is not in my judgment simple *abstraction*, that is, making the one an abstract Noun in opposition to the other ; for, as I have observed before, they are both *general* or *abstract* terms, but rather in the idea *action* or *energy* conveyed by the *Infinitive*, which *action*

object being at the same time expressed in the ablative case, and the verb agreeing with the governing noun.

EXAMPLES.

له اغياره سَره کَډوُن دي دَ يار هَسي لکَه څوک کا سَره کَډ پاک و ناپاک

"*Thus, the* INTERCOURSE *of the sweetheart with a rival is,*

As though one mix together pure and impure—holy and profane."

Abd-ul-Hamíd.

Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, 'For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that several MODES of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them: and therefore men have settled names and supposed settled ideas in their minds of MODES of ACTION, *distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances*, etc.'

"The real distinction then between the MASDAR and the ISMO MASDAR seems to be this. The ISMO MASDAR signifies simply the name of a MODE without any reference to *action* or *energy*; the MASDAR denotes a mere complex idea and indicates indefinitely the *action, energy*, or *being* of that MODE. LOVE for example is a name assigned to a certain feeling of delight, but LOVING is something more, being another name by which we indicate the *action* or efficacy of that feeling called LOVE; and hence we perceive the real cause of its possessing an *active* or *transitive* government, in contradistinction to the ISMO MASDAR, which having no reference to action, has no other regimen than that of any common Substantive Noun.

"Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the language into two general classes,

له قسمت خلاصیده د هیچا نشي که داخل شي د مکي په حرمون

"*From destiny there is no* ESCAPE *for any one,*

'*Though he enter the sacred plain of Mekka itself.*'" Abd-ur-Rahmán.

The entire construction changes, should the verb, which is intransitive in the preceding examples, be changed to a transitive in a past tense, the *hasil-i-masdar* then becomes the object, and یار and هیچا the *muzaf-illeh* or words governed in each of the above examples, become the agents in the instrumental case; thus, له اغیاره سره کدون و کړ یار هسي

which they term مُتَعَدِّي and لَازِمِي, that is, verbs denoting ACTIONS *transitively* (the *actio transiens* of Logicians;) and verbs denoting actions *inherent* or *inseparable, (actio immanens)* which we are accustomed to call neuter; and hence we perceive the propriety of the rule laid down in the Commentary, namely, that the اسم الفاعل or ACTIVE Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every *action* supposes an *agent.*

"This idea of *action* is conveyed in other languages by terminations, as beat-*ing*, etc. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the INFINITIVE from the INFINITIVE'S NOUN, so that we must trust entirely to the context for the sense of either. Every PARTICIPLE however in our language when used as a general term, is the just representative of an Arabic مَصْدَر or INFINITIVE, I mean every ACTIVE PARTICIPLE formed by adding the termination *ing* to the IMPERATIVE of a Verb, which seems in this case to possess a similar power to the characteristic *to*, and therefore it may perhaps be said that we have two INFINITIVES; as,

"Drink-*ing* is the soldier's pleasure, or *To*-drink is the soldier's pleasure,"

Formed by annexing *ing* and prefixing *to* to the Imperative in one sense, and the اسم مَصْدَر Drink, in the other. See "The Miut Amil," by Capt. A. Lockett." Notes to page 207 to 211. Calcutta, 1814.

"the beloved formed such *intercourse* with the rival;" and again له قسمت خلاصي هر چا وُکړ "every one effected *escape* from destiny."

Second.—The *ism* or *hasil-i-masdar* is used as the مُضاف or governing noun and also the agent, connected with the مُضاف اِليه or word governed, in the genitive case, the object being expressed in the ablative case, and the verb which is intransitive, being governed by the agent; thus,

دا دَ خدايِ ساتنَه تيره تَر دَغه ده چه څوک په زَغرهُ په خولوُن يا په لوي حِصارونُ خوندِي شي

"*Although people be inclosed in armour or in helmets, or be defended by lofty fortresses; yet this* PROTECTION *of the Almighty hath surpassed all.*" Makhzan Afghání.

In the event of a transitive verb in a past tense being used, instead of an intransitive as in the above example, the *ism-i-masdar* as the مُضاف would become the agent in the instrumental case, connected with a مُضاف اِليه in the genitive, and the pronoun دا would refer to the object; as, دا دَ خدايِ ساتنَي وُ ساته "The *protection* of the Almighty protected him."

The *ism-i-haliah* is also subject to the same rules as the *ism-i-masdar* just explained; and although generally used as a mode of action, in this particular instance it may be used as a noun also.

EXAMPLE.*

دَ هغه دَرو ديوار خِضر دَربان شي چه پرِ کيږي ستا واته نَنَواته

* This example has been already given for the present participle, the *ism-i-haliah*, for which, see Page 103—109.

"*May Khizer be the doorkeeper of that gate and wall,*

By which thy COMING IN *and* GOING OUT—*thy* ENTRANCE *and thy* EXIT *taketh place.*" Abd-ul-Hamíd.

If the present tense of an active verb be substituted for کیږي which is intransitive, the *ism-i-haliah* which was the مُضاف becomes a mere noun in construction with an auxiliary verb; and the مُضاف اِلیه which was in the genitive case, becomes the agent in the nominative; as in the following sentence; چه پرکوي ته راته ځَنَواته "by which thou effectest *exit* and *entrance.*" The agent would of course assume the instrumental case with the verb in the past tenses.

Third.—The *ism-i-haliah* as the مُضاف in conjunction with an object in the genitive case, with the agent expressed in the same sentence, the transitive being governed by the object; thus,

بَد دِ نه مَنِي دِلبَر څما کاته بُلبُلان کاند په ګُلو آلواته

"*Thou shouldst not take amiss, beloved one, my* LOOKING;

For the nightingales take flight round the rose." Abd-ul-Hamíd.

With an intransitive verb the *ism-i-haliah* becomes the agent and the مُضاف in the genitive case, and the former agent becomes the object in the ablative; as, بَد دِ نه ګَکِي په دِلبَر څما کاته, which would be rendered—"my *sight* should not view the beloved one amiss."

Fourth.—The *ism-i-haliah* is connected by the genitive case as مُضاف to the object, the agent being neither expressed nor understood, having then a passive signification, and the verb agreeing with the مُضاف.

EXAMPLE.

پیرانده د مُحَمَّد فرض دي په دا رَنګ چه رسول د خدای دي چه

مُور ایمان دي په ده راوړي

"KNOWING *Muhammad (or* KNOWLEDGE *of) is a sacred duty, in this manner, that he is the Prophet of God on whom we have placed our faith.*" Fawá'íd-ush-Sharrí'æa.

With the present tense of a transitive verb used in place of the auxiliary دي, the *ism-i-haliah* as the مُضاف would become the agent, and the object would be necessarily expressed; as in the following sentence پيږانده دَ محمد مؤمنانُ اره ايمان وَركوي "*Knowledge* of Muhammad giveth religion to the believers."

Fifth.—The *hasil* or *ism-i-masdar* is the مُضافٌ اِليه joined to the object by the genitive case, the agent expressed in the vocative case, and the object which is the مُضاف, governing the verb; as in the following extract.

چه نمړي دَ پاسلَوُني خوري حَميده په يوه پرهَر ږدي بَل پَرهَر دَ پاسُ

"*Since thou eatest the mouthful of* RECOMMENDATION, *Oh Hamíd! Over one wound thou placest another wound.*" Abd-ul-Hamíd.

If an intransitive verb be substituted for the transitive in the preceding example, the object in that would become the agent, and the *hasil-i-masdar* as the مُضاف اِليه, would convey the meaning of a simple noun; thus, چه نمړي دَ پاسلَوُني كلكَه شي "Since the mouthful of *recommendation* may become hard."

Sixth.—The *ism-i-masdar* as the مُضاف اِليه or word governed, is connected with the مُضاف in the genitive case. The agent is not expressed, and the object governs the verb.

EXAMPLE.

دُنيا څاي دَه دَ گَټَنړي چه دَلِ ئي څه وُنكړ هَغه څاي دَي دَ نَتَني

هَر څوک ږاړي عالَم خپُلسَر مَکانړي بي غَم

"*The world is the place of* ACQUIREMENT, *and he who has effected nothing in this, that world is the place of* EJECTMENT *and* EXPULSION. *Therefore, oh men! every one should weep, and not account himself free from sorrow and affliction.*" Fawá'íd-ush-Sharrí'æa.

Seventh.—The *ism-i-masdar* as the مُضاف is connected with an object—the مُضاف اِليه grammatically,—in the dative case, but really in the genitive. The agent is also expressed.

EXAMPLE.

چه په زمکه په آسمان وُو هَمکي ئي مُتازان وُو
و ساتنَي ته ئي مِينه د هَر چا وُ شوْه مُبينه

"*All who were on the face of the earth or in the heavens, were hopeful of, and dependent on him; and for his* NOURISHMENT *the affection of all men became manifest.*" Tawallud Námeh.

Eighth.—The *ism-i-haliah* or *ism-i-masdar*, may be used as a noun in construction with an auxiliary verb, the agent being expressed and in the nominative case if the verb be in any other than a past tense, and the object in the ablative; thus,

بَد دِ نه مَني دِلبَر څما کاته بُلبُلان کانِد په ګُلو آلواته

"*Thou shouldst not take amiss, beloved one, my looking;*
For the nightingales take FLIGHT *round the rose.*" Abd-ul-Hamíd.

With any past tense of a transitive verb used instead of the present tense, the agent بُلبُلان, which in the above example is in the nominative, would become بُلبُلو in the instrumental case.

Sometimes neither agent nor object is expressed, but is understood

from something that has gone before or will transpire; as in the following example:

نه پوښتنه سره کانه مخ کښنه شا په شا سره تیریږي آشنا خلق

"*They neither make* ENQUIRY *of, nor cast a* LOOK *towards each other;*
Back to back they pass along, the friends and acquaintances of this world." Abd-ul-Hamíd.

Ninth.—The *ism-i-haliah* or indefinite participle is used as a mode of action indefinite as to time or place, in three different ways:

First.—When the agent is not expressed, but understood from something which has passed or which follows, and the *ism-i-haliah* is placed in the ablative case, whether the verb be transitive or intransitive; as in the following extracts:

چه څوک حاضر شي په مسجد کښي په هرګام به دوه لس نیکي کشي
شي هم په تله هم په راتله

"*Whenever a person may appear in a place of worship, for every footstep which he takes, twelve good actions will be written, both on* COMING *and on* GOING." Fawá'íd-ush-Sharrí'æa.

ما ویل چه څنې وُ څښتم کم پلوْ ته دوي په زغاستي وُه نیولم شتابان

"*I said, I should flee from these to some place or other;*
But they by RUNNING *seized me very quickly.*" Saif-ul-Mulúk.

Second.—The *ism-i-masdar* and the *ism-i-haliah* is the مُضاف in the relation of the ablative case to the مُضاف اِلیه the agent in the genitive case; as in the following extracts:

شاهانه جشن ئي سازکړ ه خوښي په راتله ئي د حسن میمندي څوان

"*With much joy and delight he made a royal feast,*

On account of the ARRIVAL *of that youth—Hassan Mímundí.*" Saif-ul-Mulúk.

په خواست پور ته کړه لاسوُنَ په زَړه تیر کړه ګناهوُنَ

دواړه سترګي کړه نمناکي په ریږوُن دَ اوښو پاکي

"*When making thy supplication raise the hands, and recall to thy heart thy sins;*

Moisten both thy eyes by SHEDDING *tears of purity and innocence.*" Rashíd-ul-By'án.

Third.—The *ism-i-haliah* is, as I have already shown at page 103, commonly used as a simple indefinite participle, at which time it is neither مُضاف nor مُضاف اِلیه, neither inflected nor used with an auxiliary.

The following are examples:

په سَراجي کښي هَسي وائِي سَرسایه یاسته واجِب دِي په اصِیل اوْ په غَنِیانُ

"*It is stated in the Sirají, that the* PUTTING ASIDE *of alms,* is necessary and right, both to the freeman and to the rich.*" Fawá'íd-ush-Sharrí'æa.

که له زمَکي وَاسمان ته خاته ګران دِي دا سَفَرَ په یو ګام دي دَ اِخلاص

"*Although* ASCENDING *from earth to heaven is a weighty matter;*

Yet this journey is attained with but one footstep of piety and sincerity." Abd-ur-Rahmán.

* The alms given on the Ædu-l-fitr, after the Muhammadan Lent.

443 Another class of nouns is obtained from the third persons of the past tenses of verbs; as,

وَرَک هَغه ناسَت ولاړ شه که په تَخت وي

چه مُدام په ویار پاڅي په ویار کښيني

"*Confound that* SITTING *and* RISING *though it may be on a throne,*

Which ever riseth with reproaches, and sitteth with censures." Abd-ul-Hamíd.

444. The imperatives of some verbs also furnishes another description of derivative nouns, and of which the following is an example:

وَر کَړه راکَړه هَمکي دَ بَل په لاس دي

دَلته دَخل نه څما دي نه دَ ستا دي

"TRADE *and* TRAFFIC, BUYING *and* SELLING, *are all in the hands of others;*

There is neither an opening or commencement here for me nor for thee."

Abd-ur-Rahmán.

Chapter VIII.

THE PUSHTO NUMERALS.

اَسمآئي عَدَد.

445. The Cardinal numbers with the Pushto names and the Arabic figures which are used to represent them, are as follows:—

The first number يوْ becomes يوَ in the oblique cases; and before a feminine it takes ۲, and is liable to the same changes for number and case as other adjectives. The other numerals being plural, take the inflected form of the plural, and are not subject to any other changes for gender or number.

Figures.		
1	۱	یوْ ،یوْه
2	۲	دوْه or دوي (W)
3	۳	درِ
4	۴	څَلور
5	۵	پنڅِه
6	۶	شپګ or شپَږ
7	۷	اووَه
8	۸	اته
9	۹	نه
10	۱۰	لَس
11	۱۱	یَوُ لَس
12	۱۲	دوْه لَس or دوْو لس
13	۱۳	دیار لَس
14	۱۴	څوار لَس
15	۱۵	پنڅِه لَس
16	۱۶	شپاړَس
17	۱۷	اووَه لَس
18	۱۸	اته لَس
19	۱۹	نو لَس or نونس (W)
20	۲۰	شَل

Figures.		
21	۲۱	یوْ ویِشت
22	۲۲	دوْه ویِشت
23	۲۳	درِ ویِشت
24	۲۴	څلیر ویِشت or څلِیر ویِشت
25	۲۵	پنڅه ویِشت
26	۲۶	شپګ ویِشت
27	۲۷	اووَه ویِشت
28	۲۸	اَته ویِشت
29	۲۹	نه ویِشت
30	۳۰	دیرش
31	۳۱	یوْ دیرش
32	۳۲	دوْ or دوُ دیرش
33	۳۳	درِ دیرش
34	۳۴	څلور دیرش
35	۳۵	پنڅِه دیرش
36	۳۶	شپګ دیرش
37	۳۷	اووَه دیرش
38	۳۸	اَته دیرش
39	۳۹	نه دیرش
40	۴۰	څَلویښت

Figures.			Figures.		
41	۴۱	یوٗ څلویښت	61	۶۱	یوٗ شپیته
42	۴۲	دوٗ څلویښت	62	۶۲	دُوَه شپیته
43	۴۳	درِ څلویښت	63	۶۳	درِ شپیته
44	۴۴	څلور څلویښت	64	۶۴	څلور شپیته
45	۴۵	پنځه څلویښت	65	۶۵	پنځه شپیته
46	۴۶	شپږ څلویښت	66	۶۶	شپږ شپیته
47	۴۷	اووَه څلویښت	67	۶۷	اووَه شپیته
48	۴۸	اَته څلویښت	68	۶۸	اَته شپیته
49	۴۹	نه څلویښت	69	۶۹	نه شپیته
50	۵۰	پنځوس	70	۷۰	اوٗیا
51	۵۱	یوٗ پنځوس	71	۷۱	یوٗ اوٗیا
52	۵۲	دُوَه پنځوس	72	۷۲	دُوَه اوٗیا
53	۵۳	درِ پنځوس	73	۷۳	درِ اوٗیا
54	۵۴	څلور پنځوس	74	۷۴	څلور اوٗیا
55	۵۵	پنځه پنځوس	75	۷۵	پنځه اوٗیا
56	۵۶	شپږ پنځوس	76	۷۶	شپږ اوٗیا
57	۵۷	اووَه پنځوس	77	۷۷	اووَه اوٗیا
58	۵۸	اَته پنځوس	78	۷۸	اَته اوٗیا
59	۵۹	نه پنځوس	79	۸۹	نه اوٗیا
60	۶۰	شپیته	80	۸۰	اتیا

Figures.			*Figures.*		
81	۸۱	یوْ اَتیا	91	۹۱	یو نوَیِ
82	۸۲	دُوَه اَتیا	92	۹۲	دُوَه نوَیِ
83	۸۳	درِ اَتیا	93	۹۳	درِ نوَیِ
84	۸۴	څَلور اَتیا	94	۹۴	څَلور نوَیِ
85	۸۵	پنځه اَتیا	95	۹۵	پنځه نَویِ
86	۸۶	شپَک اَتیا	96	۹۶	شپَک نوَیِ
87	۸۷	اووَه اَتیا	97	۹۷	اووَه نوَیِ
88	۸۸	اَته اَتیا	98	۹۸	اَته نوَیِ
89	۸۹	نه اَتیا	99	۹۹	نه نوَیِ
90	۹۰	نوَیِ *or* نَوِ	100	۱۰۰	سَل

100	۱۰۰	یوْ صوْ	1,000	۱۰۰۰	زَر
200	۲۰۰	دُوَه صوْ	1,000	۱۰۰۰	یوْ زر
300	۳۰۰	درِ صوْ *or* تیر صوُ	2,000	۲۰۰۰	دُوَه زره
400	۴۰۰	څَلور صوْ	3,000	۳۰۰۰	درِ زَرَه
500	۵۰۰	پنځه صوْ *or* پوُنصوُ	4,000	۴۰۰۰	څَلور زَرَه
600	۶۰۰	شپَک صوْ	5,000	۵۰۰۰	پنځه زَرَه
700	۷۰۰	اووَه صوْ	6,000	۶۰۰۰	شپَک زَرَه
800	۸۰۰	اَته صوْ	7,000	۷۰۰۰	اووَه زَرَه
900	۹۰۰	نه صوْ	8,000	۸۰۰۰	اَته زَرَه

نه زَرَه	۹۰۰۰	9,000
لَس زَرَه	۱۰۰۰۰	10,000
لَک	۱۰۰۰۰۰	100,000
کَروړ	۱۰۰۰۰۰۰۰	10,000,000
بیهَنډ, الف	۱۰۰۰۰۰۰۰۰۰	1,000,000,000
نِیل	۱۰۰۰۰۰۰۰۰۰۰۰	1,000,000,000,000

The Ordinal Numbers اَسمائي مُشتَقه.

446. The ordinal numbers in this language are formed similar to the Persian ordinals, with the exception of the first, by affixing م. The changes to which they are subject for gender, number, and case, have been already described at paragraph 86.

لُمبي or اول *first.*	شپږم or شپَکَم *sixth.*
دُوَیَم *second.*	اووَم *seventh.*
دریَم *third.*	اَتَم *eighth.*
څلوَرَم *fourth.*	نَهَم, نُم *ninth.*
پِنځَم *fifth.*	لَسَم *tenth.*

Numerals of Fractions اَسمائي کُسُور.

پاو *a quarter.*	پِنځه پاوَ *one and a quarter.*
نِیم or نِیمه *a half.*	یوُنِیم یَوَه نِیمه *one and half.*
دِرِ پاوَ *three quarters.*	پاوِ کَم دُوَه *one and three-fourths.*

The Days of the Week اِسبُوع.

خالِي *Saturday.*	چار شَنبه *Wednesday.*
اِتبار *or* اتوار *Sunday.*	پان شَنبه *Thursday.*
پِير *or* کُلی *Monday.*	جُمعه *Friday.*
نَهه *Tuesday.*	

Amongst the tribes north of Pesh'áwer, Thursday is called د زِيارَت ورځ *the Day of Pilgrimage.*

The Months of the Year شهُور.

447. The Afghán tribes bordering on the Panjáb, who are however but a small portion of the children of Afghána, use the months of the Hindu Calendar when referring to matters of agriculture. The names of the Afghán months are—

حَسَن حُسيْن *Hasan Husain.*	د شو قَدر میاشت *The Month of the Night of Destiny.*
صَفَر *Safar.*	د روژي میاشت *The Fast Month.*
لُمبي خور *The First Sister.*	د واړه اَختَر میاشت *The Lesser Feast Month.*
دوهَيمه خور *The Second Sister.*	میانه *The Intermediate Month.*
دريمه خور *The Third Sister.*	د لوي اَختَر میاشت *The Greater Feast Month.*
څلورَمه خور *The Fourth Sister.*	
د خدای میاشت *God's Month*	

The fourth month of the Afghán year. The Second Sister—commences on the 23rd of the month of December of the present year 1854.

448. The Seasons فُصُول.

پْسَرلي *Spring.*	مَني *Autumn.*
اوړي, دوبي *Summer.*	ژَمي *Winter.*

ښايِسته دَ پسَرلي ګُل دِي کُل عاشِقان لَکَ بُلبُل دِي
نه ګُل بي بُلبُل ښه وي نه بُلبُل بي ګُل ښه وي

" Oh ! beauteous are the roses of spring,
And like nightingales are lovers.
The rose is useless without its nightingale,
And Philomel without its rose." Yúsuf and Zulíkhá.

449. The Cardinal Points جَهات.

خَير طَرَف, ښي طَرَف *North.*	نَور, نمرَ خاته *East.*
کِينړ طَرَف *South.*	نَور, نمَر پريواته *West.*

طوطا وهُ وِ اي کارغه دَ بيلتانه کَشَکي څما اوْ ستا تَر مينځه بيلتون دَ نمَر خاته
اوْ دَ نمَر پريواته وي

" The parrot said, ' Oh ! magpie ! would to God that between me and thee were as much distance as there is between the East and the West.' " Translation of the Gúlistán.

Chapter IX.

ON THE SYNTAX.

نَحْوْ.

450. I have generally fully explained the different peculiarities and exceptions of the various rules of each part of speech under their respective heads, and but little remains to be described beyond a few remarks peculiar to the idiom of the language.

As regards the order of words in a sentence, the chief circumstances to be borne in mind are, that the adjective should properly precede the substantive; the nominative the verb; and should generally appear first in the sentence. Nouns in the different cases as required, and a participle or adverb may follow, but the verb should terminate the sentence. In poetry, and in some styles of prose also, greater license is taken and allowed, their poets like those of other nations varying the dispositions of the words as they consider most suitable to the numbers and tendency of their poems.

The order and arrangement of words will be seen from the following extracts as well as from the numerous examples already given, and also in the four idiomatical tales given in the Appendix for this purpose.

بُلبُل ژبه ډَ شُکرګذارِي پرانته شُکر ئي ډَ بارِ تعالي په څاي راوړ نورئي
وُه وِ تا له ما سَره نيکي وُکړه البته پاداش ډَ دي نيکِي نيکِي بويه وُ پوهيږه

تَر دي وَنِي لاندِ پُټ وُ لاړي چلمچي دي دَ زړو وائي خله اوْ په خپُل کار ئي خَرچ کړه

"The nightingale opened the mouth of gratitude and gave thanks unto the Almighty. Then he said, 'thou hast acted kindly with me, and certainly the return of such goodness should also be goodness. Know that beneath this tree there is concealed a vessel full of gold—take it and spend it in thy necessities.'" Æ'yár Dánish of Khushhál Khán.

مَيسَره نومانِدِ قدِيم دْ مُرتضي علي دَ خوني عبد الصَّمَدَ هَم وَر ته نوم وايه کيده مال مَتاع چه خپُلو وړُ سَره ويش کړ دي په ويش کښِ بيا په بَخره دَ حُسَيْن وُ رَسيده ډيره مينه به کوُله ده په لويو په هَلکو

"Maiy'sarah by name, there was an old house-born slave of Murtaza Ali, who was also called by the name of Abd-us-Samad. When the relatives divided the goods and chattels amongst themselves, this (slave) fell to the lot of Husain in the distribution; and he used to show great affection both towards the elders and the juniors of the family." History of Hasan and Husain.

Nouns.

451. When nouns of different genders occur in the same sentence, the adjective, the verb, or the participle, governed by them in common, must take the masculine form; as,

شاه زاده نشور بانوُ مليکه واړه په يوه مَحَل کښِ ناست وُو سَره واړه

دَرسته شپه ئي په خوښي کړ سره تيره څو دَ ورځ روښنائي شُوَل برَسيره

"The Prince, Nashúrbanú, *the* Queen, *all these were seated together in one apartment:*

The WHOLE *night they passed together in pleasure, until the* LIGHT *of day became* APPARENT."—Saif-ul-Mulúk.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case,* which in Pushto is the same as the nominative; thus,

دوي مکرُونَ هَسي کاندِ چه وَ خلق طَعامُونَ وَر کوِيَن اوْ خپُل ځان ته خَلقه مَرجوع کوِيَن

"*These deceivers act in this manner—they give* VICTUALS *unto the people, and they bias* THE WORLD *towards themselves.*"—Fawá'íd-ush Sharrí'æa.

The particle ډَ which governs the genitive case generally precedes the noun it governs, the مُضاف or governing noun immediately preceding it likewise; but it may also precede the governing as well as the noun governed.

EXAMPLE.

يوه ورځ ډَ باغ څښتَن ناست وُه په تماشا ډَ ګُلونو بُلبُله ئي وُليده چه مَخ به ئي په پانړيو ډَ ګُل مِښ اوْ په فرَياد فرَياد به ئي پر نارِ وَهَلِ وَرَق زَرنګار ډَ ګُل په ئي په تيره مَشوکه يو تَرَبَله جُدا کاوُه

"*One day the gardener was sitting looking at the beautiful rose, when he beheld a nightingale which continued rubbing his face on the leaves of the flower, and uttering loud lamentations, was separating its golden leaves with his sharp beak.*"—Æ'yár Dánish of Khushhál Khán.

* Called the حالتِ مَفعُول بِهٖ by the Arabian Grammarians.

When two nouns in the ablative case come together in a sentence, the (ـــــ) or ـَ, the sign of the case, is only used with the last; thus,

آزادي اوْکار و بار دي وَ بله لرِ لاس له کار و بارَ وُ کاږه که کار کړِ

"Freedom and independence, and the affairs of the world are far distant from each other:

Take off thy hands from the BUSINESS OF THE WORLD *if thou doeth any thing."*—Abd-ur-Rahmán.

ADJECTIVES.

552. The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

EXAMPLES.

تورِ سترګي تورِ زُلفي تورِ وِرځي دا هَمه تورِ بلا دي آدَم خورِ

"BLACK *eyes;* SABLE *locks;* DARK *eyebrows;*

These are all GLOOMY *calamities and man-devourers."*—Abd-ul-Hamíd.

دَ پسرلي ګُلونه ډير دي په جهان کښِ

لَ بُلبُل غُندِ چغار کړي څما دلَ

"In the world the roses of spring are MANIFOLD *in number,*

If thou lamentest like the nightingale, oh heart of mine!—Ahmed Sháh, Abdálí.

The plural form of the nouns is most generally used with the numerals whether in the nominative or any other case, and not always in the singular as in Persian and Urdú. Still there are exceptions, and both forms may even be used in the same sentence; thus,

لَس شپې ورځې شاهنه هَسې مَجلِس وُه
خوښ خورم پدا مَجلِس تَمام الوس وُه

"*In this manner for* TEN NIGHTS *and* DAYS *there was such a princely party;*

The whole tribe were greatly delighted at this assembly."—Saif-ul-Mulúk and Badrí Jamál.

په شُمار سَره اوه سو زَره آس اوښان هَم
هَم يوْ لَک کورخَر اوْ مېښې غوا آهوان هَم

"*There were at a guess about seven hundred thousand* HORSES *and* CAMELS *also;*

One hundred thousand WILD-ASSES *too, with* BUFFALOES, COWS, *and* DEER."—Saif-ul-Mulúk and Badrí Jamál.

که وعده دَ يوِ چارِ يوْ ساعت کړِي دَ هَغې چارِ امید مې په کال نَشته

"*If she maketh a promise of* ONE HOUR *in any matter,*

I have no hope of the fulfilment of the affair in a year."—Abd-ur-Rahmán.

PRONOUNS.

552. In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns (ضَمائِر مُتَصِله) are used, the separate personal pronouns (ضَمائِر مُنفَصِله) may be altogether omitted as in Persian, Arabic and Hebrew, or may be used with them; and when the meaning is clear without them, they may be dropped in the third person singular and plural of intransitives.

EXAMPLE.

دَ آشنا په یاد بروندي یم زه به نه پا یم بي څانَ الغیاث

"I AM *living merely on the recollection of my sweet heart,*

Alas! I *shall never exist without my beloved.*"—Ahmed Sháh, Abdálí.

In the following example an affixed personal pronoun in the dative case, has been joined to the past tense of a transitive verb, and the regular personal pronoun زه also used; and although it refers to the same object in the sentence it is not inflected. The meaning would be complete and clear without the زه and to put it in the dative form ما ته or ما لره would be incorrect, unless the affixed pronoun be removed. It must therefore be borne in mind, that in using a separate personal pronoun with an affixed one in the dative case, which it naturally assumes when used with the past tense of a transitive verb, the former must retain the uninflected form; thus,

زه دَ یار غَمو بیمار کړَم بیمار غَمو دَ یار کړم

زَړه به څَرنَګ بیمار نَوي چه پَر زَړه زلفي تارتار کړَم

"*Grief on account of the beloved hath made* ME *wretched; anguish for her hath made* ME *ill indeed.*"

"*Why should not my heart be sad? when in my mind I think of her flowing locks.*"—Ahmed Sháh, Abdálí.

It should also be remarked that the last word of this example, کړَم is the first person singular of the *present tense,* and the affixed personal pronoun م is in the nominative case.

A verb is often used in construction without any noun or pronoun expressed. Under these circumstances some such word as چار or حال *point, matter, affair, concern, etc.,* is generally understood; as in the following example.

خواه ناخواه به دَ تَقدِير شَوِي وَر پيښ شي
که څوک هيچري نَظَر په تَقدِير نکا

"*At all events,* WHATEVER *hath been* DECREED *by fate will happen;*
Although a person may have never cast his eyes on destiny."—Abd-ur-Rahmán.

If speaking of one's self with another, preference is given to the first person in the first instance. The Afghans being a plain spoken race too, use the singular and not the plural form of the pronoun, as in Persian, Urdú and English, when referring to one person only.

EXAMPLE.

زه اوْ ته دواړه دَ يوْ څښتَن غُلامان يوُ بنَدَګان دَ بارګاه دَ سُلطان يوُ زه له
خدِمته يوْ دَم نه يم په قلار هَرکَله سَر په صحَرا يم

"I *and* THOU *are both the slaves of one master, and the dependents of the audience hall of the sovereign. I am never at rest from my duty, for I am ever with my head in the desert.*"—Translation of the Gúlistán.

When a third person is mentioned, the words of the speaker himself must be repeated instead of using the third person as in English; thus,

چه وَر ته ياده شوْه چه قعده مي کړِ نده که وَ ناستي ته نَږدي وِي وَ
بيار ته وُ جارُوزِي قعده دِ پرَ څاي کا

"*When he recollects that, the Kaœda* has not been performed* BY ME,†

* A mode of sitting at prayer. † Signifying, "performed by him."

if he be near unto the sitting posture, he should return to that posture and perform the Kaœda."—Fawá'íd-ush Sharrí'æa.

هیڅ په څان نه پوهیده چه چَرته درومُو
نه ئي زده وُو چه کوم مُلک دي کوم مَکان

"*They did not know at all as to where* WE GO *(meaning where they go) Neither did they distinguish what country it is, or what place.*"—Saif-ul-Mulúk.

The pronoun هَغه is used for the third person, but generally in a demonstrative sense with reference to a distant object; and by way of discrimination, the pronoun دِي, دِ, or دا must be used, in the same way as we use *that* and *this* in English. The following is an example.

مُعاویه وِیه زَرکي مي غَشي لکَ شُو په آخر به پَرهار وُ کاندِ خوناب نه
مي دا نه مي هَغه شُو نه پوهیږم په قیامَت به څواب څه کړَم دَ وهاب

"*Muœá'wiya said, 'An arrow hath pierced my heart, and in the end the wound will give forth bloody water. I have neither acquired* THIS *(world) nor* THAT, *and I know not what answer I shall make to the Giver of all good at the last day.'*"—History of Hasan and Husain.

When the use of a second pronoun is required to refer to the same thing as the subject of the sentence or nominative before the verb, the common or reflective pronoun خپُل must be used.

EXAMPLES.

مِیرزا خپُل څان پخپله ستائي په مِیرزا ئي عنایَت دي

"*Oh! Mirzá, He* HIMSELF *glorifieth* HIMSELF, *and unto Mirzá His favour and beneficence is extended.*"—Futtih Khán, Mírza.

وَقت دَ نو بَهار دي بُلبُل په څو چَغار دِي

د بلبُل په زَړه غمونه ګُل مَست په خپُل خمار دي

"It is the season of spring; the nightingale laments and bewails;

His heart is filled with anguish; the rose is inebriated with ITS OWN *intoxication."*—Ahmed Sháh, Abdálí.

When a pronoun in the second number of a sentence, refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used instead of the reflective or reciprocal; thus,

اي کاشکي يوه ورځ په خواله مَرګه زَه وي را رسيدَلي دَ خپُل زَړه په

مُراد غسي يوْ نهر چه موج وَهلي څما تَر زَنګون بَتګ مي وَي ډک

کَړي دَ زَړه په مُراد

"Alas! that before death I had once reached such a river, whose waves having flowed to MY *knees, I had filled mg water-vessel according to the wish of my heart."*—Translation of the Gúlistán.

The common or reflective pronoun may also be used in a substantive sense, as in the following:

وَر ته وُه وِ پُردِيو خپُلو حَضرَت نه وُه دِ ليږلو خَديجه ئي کَړه لازَمه تَر

حَضرَت پوري مُلزَمه

"The strangers and HER OWN *(relations) also, said unto her, 'The sending away of the Prophet was not necessary unto thee.' They rebuked Khadijah, and she stood reproved before him."*—Tawullud Námeh.

خپُل is also joined to nouns and pronouns by way of identity, peculiarity, or emphasis; as in the following extract.

خداي پخپُله دا وَيلي هَر چه لاس ئي په قرآن دي لَکَوُلي مُبارهکي
باندِ کانړيْ مومنانُ

"*God Almighty* HIMSELF *hath said, 'whoever hath placed his hand on the Korán, congratulate him, Oh Faithful!'*" Makhzan Afghání.

The pronoun څه used both as an interrogative and an indefinite, although not applicable to persons generally, is often used to express scorn or astonishment; as in the following examples:—

دَ حَمِيد له فکَره مه پوښته عام خَلق دَ زَرَبَفتو قَدَر څه زده بوريا باف

"*Enquire not Oh vulgar! concerning the anxiety and care of Hamíd.*
WHAT *knoweth the mat-weaver regarding the value of cloth of gold?*" Abd-ul-Hamíd.

څه بلا سَخَته دانه يم نپوهيږَم چه کسيا نشوَم دَ هِجَر په آسيا کښي

"WHAT *unfortunate hard grain I am, I cannot imagine;*
Since I do not become ground in the mill-stones of absence." Abd-ul-Hamíd.

It may also be used in a discriminative or characteristic sense; thus—

څه حاکِم څه رعيت څه غير زير جهان واړه دَ بلا په لَکيْ سور شه

"WHETHER *ruler or subject, or* WHETHER *foreign and strange;*
The whole world is mounted on the tail of calamity and evil." Abd-ul-Hamíd.

The adverb چَرته is used emphatically to denote dissimilarity, contrariety, and non-existence, between matters or things; as,

چَرته دَ یار شونډِ چَرته غَم دَ دِل و جان

چَرته کتي لعل اوْ چَرته لعل دَ بَدَخشان

"WHERE *the lips of the beloved?* WHERE *the sorrow of heart and soul?*

WHERE *the nightshade's red berry? and* WHERE *the ruby of Badakhshán?*" Abd-ur-Rahmán.

واړه بي وُقوُف دِي چه څوک دِين په دنيا پْرولِي

چَرته پنِڅه ورځ چَرته عمرِ جاويدان

"*Since people barter their faith for the world's wealth, they are fools,*

WHERE *is fifty days? and* WHERE *eternity and everlasting life?*" Abd-ur-Rahmán.

VERBS.

454. Transitive verbs in any past tense of the active voice *must* agree with the object in gender and number, whether it may or may not be put in the oblique case; as in the following extracts :—

بهرام خلاص هَغه جِنِ کړله له قيده له کوهي نه ئي را بيرته کړه بيرُونَ

"*Bahrám* RELEASED THAT DAMSEL *from confinement:*

He drew her out from the well." Bahrám Gúr.

شاه سُلِيمان جامه په خپُل لاس پرانَتَلَه وَر ښکاره شه يو صورت دَ محبُوبان

"*King Súlímán* OPENED *the* COVERING *with his own hand:*

To him became apparent a portrait of his beloved mistress." Saif-ul-Mulúk.

In the preceding examples, the objects are feminine and the verbs also. The agent, as has already been explained, is used in the instrumental

case, and takes the inflected form when capable of inflection. The agents in the preceding extracts were not capable of change: in the following example the agent زَمانه becomes زَماني.

چه پَرُون ئي غَم خورګِي څما دَ غَم کړه زماني کَړ هَغه يارڅما خونخوارنَن

"*He who yesterday commiserated and condoled with my sorrow and grief,*

DESTINY *to-day made that friend of mine sanguinary and cruel.*" Abd-ul-Hamíd.

Pushto nouns have no particular terminations for the objective case; it is distinguished merely by its position, which properly is after the agent and before the verb, when both agent and object are used in the third persons masculine. In all other instances the object may be known by the gender and number which the verb assumes to agree with it; and by the affixed personal pronouns, which, as in the Semitic dialects, point out the objective case.

EXAMPLES.

چه اورَنګ بهرام خَبَر که له دي حالَ
انديښنو ئي صُورَت تاو کَړ شه پريشانه

"*When Aorung made* BAHRÁM *acquainted with this circumstance,*

Care and anxiety excited HIM; *he became perplexed and distracted.*" Bahrám Gúr.

دَ غَره په لَمَن کښي يو غار تارِيک وُلِيد يو مرد روشن دِل دَ غار په خوله
کښي ناست وُه له زَحمَت دَ اغيار خلاص وُه

"*At the skirt of the mountain* HE PERCEIVED A *dark* CAVE; *and a man*

of enlightened mind was seated at the mouth of the cavern, free from the disquietude of strangers." Æ'yár Dánish of Khúshhál Khán.

مَریي په خوا له دِ نه دریاب لیدَلي نه وُه اوْ خواريِ دَ بیړيْ آزمیلي نه وُه ژړا اوْ زاريِ اغازه ئي کړله

"The slave previous to this HAD NEVER BEHELD THE SEA, *and had never experienced the annoyance and inconvenience of a boat. He began to weep and lament."*—Translation of the Gúlistán.

Reverse the order in these examples and the meaning is also reversed. Thus in the first, بهرام would be the agent and اورَنګ the object; and in the last, دریاب would be the agent and مَریي the object.

There are some transitive verbs such as وَیل *to speak,* and کَتَل *to look at, to observe,* with which it is absolutely necessary that the object be put in the dative case, without which the sentence would convey no meaning. The following are examples.

ملیکي وُ خپلي مورَ ته پُټ وُه وِ په دا حال ئي بدریِ هُم کړه خبَردار

"The Queen SPOKE PRIVATELY UNTO HER MOTHER, *and with this circumstance she also acquainted Badrí."*—Saif-ul-Mulúk.

آدم خان بلو ته وُه وِ چه وَر شه را ئي وَله چه دي وَرَغي راوُست مُلا وَر ته وُه وِ چه نَښتي دِ بیرته شِي هَله به دَر شَم

Adam Khán SAID TO BALO, *Go thou and bring him; and when he went and brought him, the Mulla said* UNTO HIM, *Let the women go away, then I will come to thee."*—Tale of Adam Khán and Durkhání.

In sentences where there may be two objective cases, the one denot-

ing the object and the other person, the object of the transitive verb *must* be put in the dative case.

EXAMPLES.

ما چه سترکي و ګل رُخ وَ ته وَهلي په هُغو سترګو مي وِيني وُژَلي

"*Since I cast my eyes* TOWARDS *this* ROSY-CHEEKED ONE,

With those eyes I shed tears of blood."—Abd-ur-Rahmán.

چه بهرام ته ئي جوړ واغوستُولي د ښايست شعلي زياتي شوي تر نمره

"*When he caused* BAHRÁM *to be decked out in a suit of clothes,*

The blaze of his beauty became greater than the sun."—Bahrám Gúr.

The dative case is sometimes used instead of the genitive to express relation or possession; as,

غه تحفه چه وَه پلار ما ته راستُولي را په يادَه شوه هَغه کړي هَغه زمان

"*That curiosity which father had sent* FOR ME, *came to my recollection at that very hour and time.*"—Saif-ul-Mulúk.

اي مُدام د نَفس په زيرمه مُبتلا څان ته وَلِ و ينوي اوده بلا

"*Oh! thou ever fascinated and distracted with the cares of the flesh;*

Why awaken FOR THY LIFE *and* SOUL *sleeping calamity and misfortune?*"—Abd-ul-Hamíd.

The infinitive form of the verb, besides its other uses already described, is also used to denote the absolute necessity of an action; thus,

بَل حَلال حَلال کَنرَل دي بَل حَرام حَرام کَنرَل دي

"*Moreover, that which is legal and right it is necessary* TO ACCOUNT *lawful;*

And that which is prohibited and unlawful it is necessary TO ACCOUNT *so.*"—Rashíd-ul-By'án.

The past tense of a verb is often used in a future sense, as in the following extracts:—

که فراق په زړه زهیر کړم یا غم په غم شبکیر کړم

زه به ستا نامه دستګیر کړم فریاد رس یا مصطفي

"*If absence* SHALL MAKE ME *sad, or grief on grief* SHALL *at night* ATTACK ME;

I WILL *make thy name my helper, Oh! thou Redresser of Wrongs! Oh! thou Selected One!*—Ahmed Sháh, Abdálí.

بادَ که دَ یار خبر دي راوړ له زړه ب واخلي دَ هجران سوي داغونَ

"*Oh! gentle gale! if thou* WILT BRING *news of the beloved;*

Thou wilt remove the absence-burned spots from the heart."—Ahmed Sháh, Abdálí.

The present tense in many instances may also be used in a future signification; as—

دَ جنت نقشو نګار تر پوري هیڅ شي

چه ښکاره کا یو نګار نګار له مخ

"*The rapture and bliss of Paradise* WILL BE *nothing in his eyes,*

When the beloved displayeth one of the charms of her countenance."—Abd-ul-Hamíd.

شپږ رونړه کُل لښکر به دَر سره شُو

هر چه وائي مور به کړُو هغه کارُنَ

"Six brothers, together with the army, we will all go with thee;

And whatever task thou WILT IMPOSE, *that we will perform."*—Bahrám Gúr.

هیڅ مي غم د څنګدن د تلخي نشته
که مي یار په بالښت ناست وي سر طرف

"I SHALL HAVE *no concern on account of the bitterness of death,*

If my beloved may be seated by the pillow at the head of my bed."—Abd-ul-Hamíd.

565. Two words which resemble each other in sound, are often adopted when one alone would be sufficient; but one of the words, generally the latter, has no signification, and appears to be used merely for the sake of sound.

EXAMPLES.

د دنیا د سود د پاره بایده ندي
چه کریوان کړ د عزت په چا شوک پوک

"For the sake of the profit of the world it behooveth not,

That thou shouldest REND *the collar of any one's fair fame."*—Abd-ul-Hamíd.

نښتي زړه ارجل برجل په دام د زلفو
په دروغ کا و پرهیز ته څاني کوانبي

"With the insnared heart in the snare of curly locks ENTWINED,

The mind maketh false arbitration regarding discretion and caution."

—Abd-ul-Hamíd.

APPENDIX I.

SPECIMEN EXTRACT FROM THE ARTICLES OF WAR.

بیان دَ دي ګُناهُون چه	Crimes punishable by General Court
سَزا دَ هُغو دَ لَښکَرِي عدالَت	Martial with Dismissal or Suspen-
دَوَړاندِ پدي شان سَره دَه	sion of Officers, or by General or Dis-
یعني که سَردار وِي له نوکرۍ	trict Court Martial with Dismissal,
یا له عهدي نه وُ به یَستي	Reduction, Corporal Punishment, or
شِي اٰو که وړُوکي عهده دار	Simple Imprisonment with or with-
یا سپاهِي وِي په حکم دَ	out Solitary Confinement, or Loss of
جَنرَل یا دسِتمرکِت کورت	Standing on the Roll of Non-Com-
مارشل له نوکري نه بَرطَرَف	missioned Officers and Soldiers.
شِي یا له وَړي عهدي نه	
وُ ښکي شِي اٰو پڅاي دَ سپاهِي	
به ئي وُدَروَي یا بکړوړي	
وُ خوري یا به یوازي قید	
شِي یا له نور سَره یا نوم به	
ئي په دَفتر کښي وَرستي شِي	

دوُه ویشتَم حُکم

هَر وَقت چه لَښکَر په میَدان کښي وي هَر یوْ سَردار یا سپاهي چه له وَیلو دَ خبَرې اوْ له ښکُلْ دَ کاغذ داهسي خبَره مشهوُره کړي چه له هغه نه په میَنځ یا وَراندِ یا دوَرُستو یا چاپیره دَ لَښکَر کښي بیځایه ویره یا غوغا پیدا شي

Article 22.

Any Officer or Soldier who shall, in operations in the field, spread reports by words or letters calculated to create unnecessary alarm in the troops, or in the vicinity, or in rear of the army; or

درِ ویشتَم حُکم

اوْ هَر څوک چه په وَقت دَ جنګ کښي یا په خوا دَ تلو وَ جَنګ ته داهسي خبَرې وائي چه له هغو خَبَرو نه ویره یا ناامیدي پیدا شي

Article 23.

Who shall in action, or previously to going into action, use words tending to create alarm or despondency; or

څلیر ویشتَم حُکم

اوْ هَر څوک چه دَ نوکرۍ دَ تیارۍ په وَقت کښي یا په وَقت دَ نوکرۍ کُولو یا په وَقت دَ قواعِد یا په وَقت دَ کُوچ

Article 24.

Who shall be drunk when on, or for Duty, or on Parade, or on the Line of March; or

کښي شراب وُ څکي اوْ مَست
شي

پنځه ويشتَم حُکم

اوْ هَر څوک چه پاره دار
سپاهي وُه وَهي يا نِيَت دَ
وَهلو وُکړي

ARTICLE 25.

Who shall strike or force any Sentry; or

شپګ ويشتَم حُکم

اوْ چه څوک عُهده دار په
خپُله عهده باندِ وي اوْ پهَغه
وَقت کښي که څوک سپاهي
له بي ادبيْ دَ هَغه عهده دار
حُکم نه مَني يا دَ بي ادبيْ
خبَره وَر ته وُکړي يا څوک چه
په لَښکَري عدالت کښي بَلَلي
شَوي وي اوْ هَلته ياغي شَوي
له بي ادبيْ نه حُکم نه مَني

ARTICLE 26.

Any Soldier who shall be grossly insubordinate or insolent to his Superior Officer in the execution of his office; or grossly insubordinate and violent in the presence of a Court Martial; or

اووه ويشتَم حُکم

هَر وَقت لَښکَر دَ جَنګ په
مَيدان کښي يا دَ پاره دَ جَنګ
دَ دُشمَن وُ لاړ وي هَر څوک
چه په جوړَوُلُ دَ مورچي اوْ دَ

ARTICLE 27.

Who, being on actual service, shall refuse to assist in making field works;

خندق یا په نورو کارونو کښې
مدد ورکولو د پاره حکم نه منې

که ګناه ګار عهده دار وي په حکم د لوي کورت مارشل له نوکرۍ د سرکار برطرف شي یا مرتبه او ماجب د هغه ګناه ګار څو ورځې پورې بند شي

Shall, if an Officer, on conviction, be sentenced to be dismissed the service, or to be suspended from Rank and Pay and Allowances;

او که سپاهي وي او تقصیر د هغه د جنرل یا دستمرکت یا ګاریسن لښکرۍ عدالت دوراندې ثابت شي پس موافق د دې لښکرۍ آئین له حکم د جنرل یا دستمرکت یا ګاریسن یا لښکرۍ عدالت پر هغه ګناه ګار باندې سزا مقرره بشي ولې له کولو د دې مذکور ګناهون نه په ګناه ګار باندې د وجل یا ځ ملک د یستل یا قید له سخت مذدورۍ سره لښکرۍ عدالت لره اختیار د حکم کولو نشسته

And, if a Soldier, shall, on conviction before a General, or District, or Garrison Court Martial, be sentenced to suffer such punishment as a General, or District, or Garrison Court Martial is by these Articles of War respectively empowered to award;

Provided, that such Offender shall not be sentenced to Death, or Transportation, or Imprisonment with hard labour.

IDIOMATICAL TALES, ENGLISH AND PUSHTO. II.

The Afrídi and the Mullá.

A certain Afrídi being desirous to learn to read, went into a village to a Mullá and said to him, that it would be a great favour if he would give him lessons. The Mullá asked him whether he had learnt any thing previously, and the Afrídi told him that he had not learned to read. He then asked him what he would commence with, and the latter replied, that he would do as the tutor might direct. The Mullá told him that in the first place he should get the Alphabet by heart, and then commence reading the first section of the Korán; to which the Afrídi having agreed, he was requested to come the next morning.

When the Afrídi made his appearance the next morning, the Mullá taking the Alphabet in his hand pointed out the first letter, and requesting his scholar to repeat after him, said "Alif." "*Alup*," repeated the Afrídi. "That is not the pronunciation," said the teacher, "repeat exactly as I say—Alif." "*Alup*" says the Afrídi again with the greatest innocence possible. "Do not pronounce it so," said the Mullá, "call it Alif;" and the Afrídi like an obedient pupil obeying his instructor to the letter said, "Do not pronounce it so, call it *Alup*." The Mullá again said, "That is not correct, call it Alif." "That is not correct, call it *Alup*," said the Afrídi. The Mullá, who was not a second Job, now losing all patience said, "Oh! infidel, call it Alif," on which the Afrídi replied, "Oh! infidel, call it *Alup*." The Mullá at this becoming very angry gave the Afrídi a box on the ear. The latter now thought within himself, "Master commanded me to repeat whatever he said, and doubtless it is necessary that I should also do as he does;" so thinking this a part of the lesson, he dealt the Mullá a hearty box on the ear in

return. At this specimen of *Afrídiness,* the latter becoming more enraged than ever, seized the Afrídi by the throat; and the pupil obeying his instructor to the letter seized him by the throat also. In this state they both rose from their squatting position and commenced wrestling. At length the Afrídi having the advantage in strength, succeeded with little trouble, in laying the Mullá at full length on his back, and seated himself on his breast; at the same time looking towards the latter expecting him to go on with the lesson.

In this unpleasant situation it struck the Mullá that his amiable pupil might probably have taken his words, "to imitate whatever he might say," in too literal a light, and that possibly he might be only imitating him in this instance; so taking his hands off the Afrídi he exclaimed, "Oh! Infidel, let me go." The Afrídi replied, "Oh! Infidel, let me go," and allowed the Mullá to get up; after which he said, "Master! that was not a good lesson by any means, it was a hard fight." The Mullá answered, "You speak truly; to-morrow it will come to swords." "If such is the case," said the Afrídi, "I will go home and fetch my sword," and he set out accordingly. The Mullá glad of this opportunity, thought there was no time to be lost; and that very night he made himself scarce.

نَقل دَ افرِيدِي اوْ دَ ملا

يوْ افرِيدِي په يوْ کِلِي کښي دَ لوستو دَ پاره مُلا څخه لاړ شه اوْ وُه وِ
ډيره مهربانګي به وِي که ما ته سَبَق وائي ملا وُپُښتيدَ چه په خوا له
دي دِ څه لوسَتِي دِي کَنه افرِيدِي وُه وِ چه تَر اوسَ هيڅ مي ندِي
لَوستِي مُلا وُ پُښتيدَ څه لوَلي افرِيدِي وِ هَر څه چه وائي مُلا وُه وِ ړنبي

پَټيْ وُه وايه پَس له هَغه سپاره افرِيدِي وِ ښه دي ړُنبي پَټيْ وايم پَس له هَغه سُپره ملا وُه وِ صبا راشه

بله ورځ چه افرِيدِي په وعده راغي مُلا پَټيْ په لاس کښي وُه نيوَه اوْ شاګرد ته ړُنبي حَرف وُښو اوْ وُه وِ چه وايه اَلِف افرِيدِي وُه وِ اَلُپ مُلا وُه وِ داهسي نه دَه هَر څه چه زه وايم ته هَغه وايه بيا مُلا وُه وِ اَلِف افرِيدِي وُه وِ اَلُپ مُلا وُه وِ داهسي مه وايه وايه اَلِف افرِيدِي وُه وِ داهسي مه وايه وايه اَلُپ مُلا وُه وِ دا جوړ ندي وايه اَلِف افرِيدِي وُه وِ دا جوړ ندي وايه اَلُپ مُلا چه دَ ايوب پشان صَبَر نه لارَ افرِيدِي ته وُه وِ اي کافره وايه اَلِف افرِيدِي اَټکل وُکړَ چه دَ اُستاځ پشان وَيلي بويه نور ئي وُه وِ اي کافره وايه اَلُپ له اوريدو دَ دِ خبَرِ مُلا ډير خپَه شه اوْ يوه څپيړه افرِيدِي پغوْږ وُه واهه افرِيدِي فکر وُکا چه اُستاځ وَيلي وُه هَر څه چه زه وُه وايم ته هَغه وُه وايه خواه مخواه هَر څه چه اُستاځ وُکړِي زه هَم هَغه وُکړم دا هَم سَبَق ګانړه اوْ يوه مَضبُوطه څپيړه اُستاځ ئي په غوْږ وُه واهه مُلا له دي افرِيدِي توبَ له حَدَ زياتَ په قهر شه اوْ مَرِيْ دَ افرِيدِي وُ نيوَه افرِيدِي هَم مَرِيْ دَ اُستاځ وُه نيوَه اوْ دواړه له زمَکي پاڅيدَل اوْ په پَړزَوُل وَرغلَل پَسْ له دَکه زوره افرِيدِي مُلا په زمَکَه وُه ويشت اوْ په سِينه ئي کښيناست اوْ وَر ته ئي کاته چه نور سَبق وُه وائِي

په دي حال کښي مُلا فکر وُکه چه ما پخوا له دي نه دَغه ته وَيلِي وُو چه هَر څه زه وُه وايم غه شان وُه وايه ښائِي دي څما نَقل کوِي پَس له هَغه ئي افرِيدِي ته وُه وِ اي کافره ما پريښوي

اوْ لاس ئي له افريدي نه لږ کړه افريدي وُه وِ اي کافره ما پريښوي
اوْ دَ مُلا له سِيني نه پاڅيدَ اوْ وَر ته وُه وِ چه دا سَبقَ په هيڅ شَان
نه نه وُه وَلِ جوړ جَنګ وُه مُلا وُه وِ رِشتيا وائي صَبا به دَ تورُ جَنګ
وِي افريدي وُه وِ که داهسي وِي زه څَم چه له کورَ توره راوړم
پَس افريدي لاړ شه اوْ مُلا خوشحال په مُوندو دَ دي فُرصَت تلوار
وُکړه اوْ په هَغه شپه وُ تښتيدَ

The Grammarian and the Ass.

It is related, that Kisá'yí, the Grammarian, was sitting one day in his house, and heard some person call out in the street;—'Hear, Oh ye people, a wonder! the ass upon which I am now riding is Kisá'yí, the Grammarian; let those who are absent be called that they may behold him.' The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said;—'Pray Sir, how comes it, that Kisá'yí whom we know to be a man, is turned into a brute?' 'I will tell you,' says the man,—'last night I offered up a prayer to God for that purpose, in order to release 'Œmar* from the beating of Zaid, and getting up sometime afterwards to shut the door, I found this very ass at the threshold, and I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see.' Kisá'yí laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming;—'Lá hawla walá kuwwuta íllá billahi'—'There is no power, and no strength but in God.'

* Œmar and Zaid are fictitious names used by the Arabian Scholiasts and Grammarians in their examples.

نَقل دَ نحوي اوْ دَ خَر

راوړي دي چه کِسائي نحوي يو ورځ په خپُل کور کښي ناست وُه
په دَغه مَينځ کښي له لارِ آواز دَ يو سَړي واوريدَ چه وِ اي مَخلوُقَ
واوريْ يوْ عَجَب نَقل دا خَر چه زه پرِ سور يم کِسائي نحوي دي هَر
څوک چه دَلِ نشته خواه مخواه دِ بَلَلي شِي چه ئي وُه وِينِي مُلا چه
دا خَبره واوريدَله په قهر شه اوْ بَهَر را ووُت په دي نِيتَ چه وُه وِينم
دا څوک دي چه زه ئي خَر کړَم چه بَهَر را ووُت يوْ سَړي لوَړه وَنه
اوْ غَټ سَر وُليد پَس هَغه حخَه لاړ شه اوْ وِ چه اي صاحبَ مُوږ پيرنُو
چه ملا کِسائي اِنسان دي اوس څَنګه خَر شه هَغه سَړي څواب وَر
که چه زه تا ته وُه به وايم بيګاه شپه مي پَدَرګاه دَ خُداي تعالي کښي
دُعا کړِ وَه چه مُلا کسائي خَر شِي دَ دي دَ پاره چه عمر دَ وَهَلُ له
زيدَ خلاص شِي پَس له يوْ ساعَتَ چه له کَټَ دَ پاره دَ پورِ کَوُلُ دَ
دَروازي پاڅيدَم په دَروازه کښي مي دا خَر وُلاړ وُليد له دي سَبَبَ ما
وُګانړه چه څما دُعا خُداي قبوُله کړله اوْ مُلا کِسائي خَر شه چه کِسائي
دا خَبره واوريدَله پوه شه چه دا سَړي کَم عقل دي پَس ډير ئي
وُ خَندَل اوْ کور لره ته اوْ وِ لاحَوْلَ ولا قوَّةَ اِلاّ بِا اللّٰه

The Old man and the Doctor.

An old man complained to a doctor of bad digestion. Oh let bad digestion alone, said the doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight, replied the doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how

distant is hearing, said the doctor, from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated, said the doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour. This is an evil, replied the doctor, that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—'Seize upon the booby! lay hold of the blockhead! drag along the ignorant idiot! that dolt of a doctor, who understands nothing, and who has nothing to distingush him from a parrot, but the human figure, with his concomitants, of old age, forsooth! the only words he seems capable of uttering.' The doctor smiled, and said, Come my old boy, get into a passion, for this also is a concomitant of old age.

نقل د زاړه اوْ د طبيب

يوْ زاړه سړي طبيب ته وُه وِ چه ځما خوراک نه حضميږي طبيب وُه و پريږده خبره د بد حضميْ چه دا پيوند د زړ والي دي بيا هغه وُه وِ چه ځما نظر کم شه طبيب وُه وِ چه دا هم له پيري سره کښ دي بيا سپين کيږي وُه وِ چه غوږونه مي درانه شُو بيا طبيب وُه وِ چه د دي علاج مُشکل دي څکه چه دا جوړ نښه د پيري ده بيا زاړه سړي وُه وِ چه خوب مي کم شه طبيب وُه وِ هيْ هيْ په خوب اوْ پزړوالي کښي څومره بيلتون دي دا هم مَلکري د پيري دي پس له دي نه زاړه وُه وِ چه زور مي هم کم شه طبيب څواب ورکه چه دا يوْ بدي ده چه په تلوار زړو ته رسيکي ولي دا کام نا کام نښه د پيرۍ ده زاړه چه

دا خبره واوریده ډیر په قهر شه اوْ خپُل آشنایان را وُ بَلَل اوْ هُغو ته وُه وِ
چه دَ خدای دَ پاره دا نادان وُ نَسیْ لاس واچویْ په دي جاهِل باندِ
وُ باسیْ له کورَ دا احمَق دا گَنده طبیب چه هِیڅ نه پوهیگِي په مابین
دَ ده اوْ دَ طوطا کښي هِیڅ فرق نشته بي له صورَت نور هیڅ وَیلي نشي
بي له دي خبَري چه اثر دَ زوړوالي دي طبیب وُ خَندَل اوْ وُه وِ چه
شاباش اي سپین گیري هَلَگَ بَنه قهر وُ کړه دا له ټولو نه نښَه دَ
پیرِي دَه

UMBSUR—THE JOY OF HIS PARENTS.

I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering tongue, staggering in his gait like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. 'Whence come you,' said I, 'Oh father of gladness?' 'From home, please your worship,' said he. 'And pray where is your home?' I rejoined, 'and what is the cause of your journey?' 'My home,' he replied, 'is near the great mosque, adjoining the poor-house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate, hump-backed, scarlet skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed daughter of my uncle.' 'Do you agree Miss Long-tongue, said I, to marry this Mr. Pot-belly?' 'Ay,' said the lady (with a great deal of Doric brevity) 'Then accept my friend,' cried I, 'this woman for your wife, take her home, cherish and protect her.' So he took her by the hand and departed.

Now it happened that about nine months after this event, that they both returned to me rejoicing, and they had hardly seated themselves when my old friend Adonis called out,—'Oh your worship! we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents.' Now, what should I behold but a little urchin, stone-blind, hare-lipped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked, not possessing one sense out of the five, and altogether frightful and deformed; in short a perfect epitome of all the qualities of his parents. At this sight I said to them, 'Be thankful for this darling boy, and call him Umbsur,* for truly he has all your perfections combined in himself, and that child is admirable indeed, who resembles his parents.'

نَقل دَ هَلَک امبسُرْ

يْو عَرَبَ مَلنَډي وُه وِ په هَغه وَقت چه په بَصره کښي پيښه د وعظ
اوْ دَ خُطبي مي کَوُله يو ورځ ډير خوشحال شَوي وُم له يو ګګي سترګي
ارتي ښپي ګُډي ښپي څخا غاښوُنَ نښتَي رَبه ګګيَد په تلو کښي دَ
بَنګي پشان تَرِي سپي غُندِ ساه ئي را ښُکله اوْ پوُ کاوُه زَګ ئي لوَست
لَکَه مَست اوُښ پردي سَرِي نه چه ما له راغي اوْ مَخامَخ را ته کښيناست
وَر ته مي وُه وِ اي پلاَرَ دَ خوْښي له کَم راځي هَغه وُه وِ له کور
نه حَضرَت څخه را څم ما وَر ته وُه وِ ستا کور چَرته دي اوْ سَبَب دَ سفر
څه دي هَغه وه وِ چه کور څما دَ جمعي جماعت څخَه اوْ په خيرات

* Literally—The Joy of his Parents, being compounded of ام *mother*, اب *father*, and سرور *joy*.

خانه پورِ دي اوْ دَلته دَ وَاده دَ پاره راغلي يَم اوْ غوْاړَم چه ته مي نِکاح
وُ تړَي معشوقه څما دا ږَبه وَره ډيره غوښتونکِ کوُبيْ سوُر پوسته کانړي بي
پوزي بَد بويه کَنړه اوْ لويه خوله لوُر دَ تره څما دَه پَس ما له هِغِه نه پُښتنه
وُکړه چه اي بيِ بيِ ږَبه وَرِڅنګه وائي ګيډه وَر صاحب په نِکاح قبولوي
کَنه هِغِه په تَلوارِ وُه وِ هو پَس ما وُه وِ که هَسي دي واخله اي څما ياره
دا ښَڅه چه دا ستا ارتِينه دَه کور ته بوڅه اوْ وَر سَره نيکي اوْ ډير خبَرداري
وُکړه پَس لاس دَ خُپُلي ښَڅي وُنيوه اوْ لاړ شه ګنړه پَس له نهو مياشتو
دواړه په ډيره خوشحاليْ سَره ما څَخه بيا راغَلَل اوْ لا ناست نه وُو چه
يُوسَفِ ثانِي څما په خواني دوست وُه وِ اي حَضرَتَ له فَضَل دَ
خداي له مونګا يوْ ډير خوږ وْ ښايسته څوي پيدا شَوي دي اوْ تاسوُ
څَخه راغِلي يوُ چه نوم دَ دَغه کيږديْ اوْ په غوږُ ئي بانګ وائيْ اوْ
دَ مور پلار دَ پاره ئي دُعا وُکړيْ هَر وَقت چه په طَرَف دَ هَغه هَلَک
مي نَظَر وُکړه څه وِينم يوْ ړوکي هَلَک ټَپ ړُوند په لاسوُنُ شَل
کَګي غپي ګَنجي دَ خَرَ پشان غوګوُنَ دَ غوايه په مِثل سَټ يوْ هواس
دَ سَړي توب نه لارَ ډير ويرَوُونکي بَد صوُرت وَلي ټول ښايِست دَ
مور پلار په دَ کښي ګَډ وُو پَس له لِيدَلُ هغو ته مي وُه وِ دَ پاره دَ دي
ډير ښُکلي څوي ډير شُکر کوَيْ اوْ نوم دَ دغَه اُمْبُسُرْ کيږديْ چه ټول
ښايِست ستاسو دا هَلَک په خپُل څان کښي لريِ اوْ هَغه زَ زاد ډير
ښه دي چه ټول صِفتوُنَ دَ مور اوْ پلار لرِي

THE END تَمه تمام شه

ERRATA.

Please make the following corrections with a pen.

Page				
1	note†	*for* page 6	*read* page 3	
8	11	,, مَرَرْتُ رَجُلٍ	,, مَرَرْتُ بِرَجُلٍ	
9	24	,, *badah*	,, *baḍḍah*	
10	1	,, ښيګړَه	,, ښيګړَه	
,,	9-11	,, حالت فاعِلي, etc.	,, حالتِ فاعِلي etc.	
,,	19	,, تاراج	,, تاراجَ	
11	9	,, داخليږي	,, داخليږِي	
12	4	,, کړ	,, کَړ	
,,	15	,, چه دَ هِند د	,, چه دَ هِند دَ	
,,	23	,, زکوةِ	,, زکوة	
,,	24	,, کوين	,, کَوِينَ	
15	8	,, بَحر وَ بر	,, بَحر و برَ	
,,	18	,, اي رحمان	,, اي رحمانَ	
17	8	,, وُ انګيرَم	,, وانګيرَم	
,,	18	,, or کشي.* Which, etc.	,, or کشي,* which, etc.	
18	4	وَلی	,, وَلي	
,,	12	,, دِلبر and مَنکور ګ	,, دِلبرَ and مَنکور ګَ	
,,	25	,, ښځي سړي, etc.	,, ښُځي سَړي, etc.	
19	6	,, کړي	,, کَړي	
20	12-19	,, in the declension of سړي place (—َ) over the س thus		
,,	22	,, ستن	,, سْتَن	[سَړي

22	11	*for*	نبځي	*read*	نَبَځي
,,	15	,,	ي	,,	يِ
23	11	,,	ـَـ	,,	ـُـ
24	14	,,	دَ مَندنُړکانُ	,,	دَ مَندانُړکانُ
,,	21	,,	د مُلايانُ	,,	دَ مُلايانُ
25	3	,,	دَ ميندُ	,,	دَ مَيندُ
26	2	,,	غوا *cows, etc. etc.*	,,	غۏا or غۏاوي (Kandahar)
27	16	,,	وُغرَونُ	,,	وُغرُونَ [*cows, etc.*
,,	23-26	,,	ميزني	,,	ميزنِي
29	1	,,	ور کيږي	,,	ور کيږي
30	11	,,	وُمَشر وَرور	,,	وُ مَشر وَرورَ
,,	17-23	,,	Gen. دَ مَشر وَرُونر Act.	,,	Gen. دَ مَشر وَرُونُړُ Act.
33	9	,,	د غَټان [مَشر وَرُونر	,,	دَ غَټانُ [مَشر وَرُونُړُ
34	17	,,	کونکَت	,,	کونکَټ
36	3	,,	تفصيل و مبالغه	,,	تَفصيل و مَبالغهِ
36	24	,,	پوچ پوچ	,,	پوچ پوچ
37	10	,,	يَم	,,	يَمَ
38	23	,,	دَه	,,	دي
39	4	,,	بادم	,,	بازم
40	10	,,	متکَلّم	,,	مُتَکَلّم
42	6	,,	بهِ	,,	به
,,	8	,,	بدبختي	,,	بدبختيْ
,,	9	,,	وائي	,,	وائِي
44	6	,,	رهغوي	,,	هُغوي in all instances

44	7	*for* هغي	*read* هِغي
,,	11	,, له هغو	,, له هُغو
,,	12	,, له هغه نه	,, له هِغه نه
46	6	,, دَا	,, دا
47	1	,, بويوِن	,, بويوِنَ
50	17	,, له مُرده دَ لوري	,, دَ مُرده له لوري
53	5	,, كوم واده كوم	,, كومَ واده كومَ
55	7	,, ه	,, كه
56	10	,, مِلي	,, مِله
57	9	,, خَرپوس	,, خَرپوش
,,	10	,, پكُرتُ	,, پكُرت
62	25	,, خخو	,, څخو
65	11	,, د	,, دَ
,,	12	,, وسه	,, وُسه
,,		,, زَنكول	,, زَنكُول
68	24	,, هغو	,, هُغو
70	15	,, هغو	,, هُغو
71	16	,, صوبه or منگا به يو	,, صُوبه or مُنگا به يُو
71	21	,, صى	,, صي
72	22	,, دِلبره	,, دِلبر
73	8	,, صُنگا	,, مُنگا
,,	10	,, هغوي	,, هغُوي
,,	15	,, دَرباب	,, دَرياب
75	8	,, لَكَ	,, لَكَ

75	20	*for* هغو	*read* هُغو
,,	21	,, هغو اوسبد or اوسيدِل	,, هُغو اوسيدِ or اوسيدَلِ
76	1	,, مستَقبَل	,, مُستَقبَل
,,	9	,, هغو	,, هُغو
,,	11	,, عَمَخور	,, غمَخور
,,	12	,, زة به اوسم	,, زهٔ بهٔ اوسم
77	12	,, اوسو	,, اوسُو
,,	16	,, خَله	,, خُله
,,	23	,, تاسُ اوسى	,, تاسُ اوسْي
,,	24	,, هَغه د اوسِي	,, هَغه دِ اوسِي
78	9	,, دَ كيده	,, دَ كيدُ
,,	18	,, هغو	,, هُغو
79	7	,, كيدله	,, كيدَله
80	20	,, شُوَل (مِصدَر)	,, شُوَل (مَصدَر)
,,	22	,, دَ شُوَلُ دَ شوُو	,, دَ شُوَلُ or دَ شوو
81	23	,, شوَم	,, شُوَم
82	6 & 7	,, هغو	,, هغُو
,,	9 & 10	,, كُوَل and كُوَلَ	,, كَوُل and كَوُلَ
83	8	,, حخه	,, څخه
85	19	,, بهٔ	,, به
,,	23	,, هغو	,, هُغو
86	17	,, وُشوُ or شو	,, وُ شوُ or شوُ
,,	15	,, هَغه وُ شي or شِي	,, هَغه وُ شِي or شِي
87	9	,, هغو	,, هُغو

87	20	*for*	که هَغه شوي	*read*	که هَغه شَوي
88	21	,,	ښائِي	,,	ښائِي
89	16	,,	هغو	,,	هُغو
90	5	,,	تودَول	,,	تۆدَوُل
92	4	,,	نښَتل and نښتِي	,,	نَښَتَل and نښَتي
,,	11	,,	و زغَليد	,,	وُ زغَليدَ
,,	22	,,	چاودل	,,	چاودَل
95	7	,,	تلي or تَلَلي	,,	تَاي or تَلَلي
96	6	,,	ګرزَول	,,	ګَرَزَوُل
,,	11	,,	ګرزاوه and وُ ګَرزاوه	,,	ګَرزاوُه and وُ ګَرزاوُه
,,	22	,,	وُ خښَوه and خښَاوه	,,	وُخَښَوَه and خښاوُه
97	10	,,	موندَل	,,	مُندَل
99	13	,,	پوښتيد	,,	پوښتيدَ
104	13	,,	*"wealth and goods period."*	,,	*"wealth and goods."*
,,	18	,,	پَوُرښي	,,	پَوُرښي
106	5	,,	اَلوتل	,,	اِلَوتَل
,,	14	,,	دَر	,,	دَر ۆ
107	21	,,	ډکيدون	,,	ډَکيدوُن
108	4	,,	ماتاؤن	,,	ماتاوُن
,,	7	,,	کوُنَ	,,	ګوُنَ
,,	9	,,	ښکُلاؤن	,,	ښکُلاوُن
111	9	,,	خله	,,	خلُه
113	3	,,	وَررستيدل	,,	ورَستيدَل
,,	15	,,	باند	,,	باندِ

113	21	*for* (——)	*read* (—ـــ)
114	4	„ حرام and مُشَقَّت	„ حرامَ and مَشَقَّت
„	12	„ مو	„ مُو
„	23	„ هغو and نمونه	„ هُغو and نمُونه
115	16	„ ملكوُنو	„ مُلكوُنو
116	19	„ پاتوشوُني	„ پاتوشوُنِي
117	3	„ ماتوُونكي	„ ماتوُونكِي
119	12	„ هغَو	„ هغُو
„	18	„ ته واخلي	„ ته واخلي
120	7 & 8	„ آخستونِ and آخستوني	„ آخستوُنِ and آخستوُني
„	19	„ شوي	„ شويْ
„	20	„ مُنكا آخستَلي	„ مُنكا آخستَلِي
121	15	„ هغو	„ هُغو
124	19	„ هونبارِي	„ هونبيارِي
„	20	„ وُ نبتوُ	„ وُ نبَتوُ
126	15	„ لكه	„ لَكْ
127	17	„ شْيطانان	„ شْيطانانُ
129	17	„ ناضري	„ ناظري
130	9	„ اوْ ناته	„ وُ ناته
„	25 & 26	„ كښيوَتل and پريوَتل	„ كښيوَتَل and پريوَتل
133	21	„ هغو	„ هُغو
137	23	„ لَرل	„ لَرَل
„	24	„ څَرکندِيدي	„ څَرمندِيدي
139	18	„ راغلل	„ راغلَل

140	8	*for* سنګينَ	*read* سنګين
,,	12	,, آهي نوره	,, آهئي نور
142	14	,, ګړيْ	,, کړيْ
145	12	,, وُکړ	,, وُکړَ
,,	22	,, کاهل	,, کاهِل
149	5	,, ځړيدَلِي	,, ځريدَلِي
,,	13	,, دَ غَر	,, دَ غَرَ
152	7	,, رَسيدَلاي	,, رَسيدَلاَيَ
153	2	,, د تن	,, دَ تَن
,,	12	,, به وا خلمَ	,, به واخلَم
154	3	,, مريِ	,, مْريِ
,,	20	,, په	,, به
155	11	,, د	,, دَ
159	10	,, پرزه	,, پزره
160	10	,, نَردي	,, نَږدي
162	15	,, *confused and confounded, read* CONFUSED AND CONFOUNDED	
163	23	,, *yard.*	,, *yards.*
165	23	,, و	,, وُ
168	8	,, توري تالِع	,, توره تالِع
169	13	,, وير	,, ويره
170	10	,, شراب	,, شرابَ
171	24	,, رُ	,, وُ
174	3	,, څوګ	,, څوک
176	3	,, صَدَقَ	,, صَدَقِ

179	6	*for*	کړه	*read*	کړي
180	1	,,	راغلهٔ	,,	راغلهٔ
,,	13	,,	حضُو	,,	حضُور
181	6	,,	څخه	,,	څخه
185	8	,,	نګوُن	,,	نګوُن
190	7	,,	*hath assigned*	,,	HATH ASSIGNED.
191	12	,,	هرکزِ	,,	هَرکزِ
193	22	,,	دَ دیو	,,	دَ دُیو
194	11	,,	مَرګ بیلتوُن	,,	مَرګ اوْ بیلتوُن
196	16	,,	ګنړي	,,	ګنړي
199	13	,,	besides the regular ones کاندِ and کا, *read* besides the regular ones— کاندِ and کا —		
211	2	,,	کَهوَه	,,	ګَهوَه
212	4	,,	و	,,	وُ
,,	7	,,	یُوسُفِ	,,	یُوسُف
214	1	,,	*of the fragrant zephyr, etc.*	*read*	*Oh! fragrant zephyr, etc.*
,,	4	,,	جنګ کوه له غلیمانَ	,,	جنګ کَوه له غلیمانُ
215	12	,,	شي	,,	شِي
217	15	,,	لوست شْوه	,,	لوستِ شْوه
221	3	,,	لوستِي شه	,,	لوستي شه
225	9	,,	راغَل وُه	,,	راغَلِ وَه
226	7	,,	راشو	,,	راشُو
228	19	,,	شْوَلَ	,,	شْوَل
230	22	,,	به و لاړهٔ and به لاړه	,,	به وُ لاړهٔ and به لاړهٔ

233	11	*for* مُنکا	*read* مُنکا
235	13	,, شوو	,, شُوُ
236	8	,, به تلَلي شيْ	,, به تلَلِي شيْ
237	7	,, خيکِي	,, خيکِي
239	7	,, وُو	,, وُم
242	11	,, خت	,, خِت
245	4	,, *or for ascending.*	,, *of, or for ascending.*
247	12	,, پريَوَني	,, پريَوَنِي
249	12	,, پريَوَتل	,, پريَوَتَلِ
250	18	,, څي	,, څِي
251	8	,, پريَوَتِي	,, پريَوَتَي
,,	,,	last line for Page 170—177.	,, Page 214—222.
252	15	,, پريوت	,, پريوتِ
,,	16	,, مُستقَبَل	*Second Future Tense* مُستَقبَل
,,	22	,, شي	,, شِي
253	6	,, پريَوَتونکي	,, پريَوَتُونکي
,,	18	,, پَرَتي	,, پَرَتي
254	23	,, وُ زَعلمُ	,, وُ زغَلم
255	3	,, وُ زغَلي	,, وُ زغَلِي
,,	5	,, وُ زَغَل	,, وُ زَغَلَ
,,	8	,, وُ زغَلي	,, وُ زغَلِي
256	7	,, زغَليدَل	,, زغَليدَلِ
,,	last line	رغَليدَلِي	,, زغَليدلِي
265	12	,, کرِل	,, کرَل

267	10 and 11	وکړلي *or* به	*read* به وُکړلي *or*
280	12	*for* کَشي	,, کَړِشي
283	18	,, کَړ	,, کَړِ
286	22	,, کَرِی	,, کَړِي
289	22	,, هَغو	,, هُغو
300	7	,, کړَل	,, کړَل
304	20	,, کړ	,, کَړِ
308	8	,, الانوزَوَه	,, آلوَزَوه
313	8	,, وُنه زغليده وُنه زغليدَ زغليدله	,, *expunge the* زغليدَ *and read* وُنه زغليدله *or* وُنه زغليده
317	9	,, page 176)	,, page 317.)
324	17	,, التَّسبْه	,, التَّشْبه
331	24	,, کَنړه	,, ګنړه
335	9	,, پُټ	,, پُټِ
336	23	,, کِ	,, کِړ
338	5	,, کوره	,, ګوره
,,	18	,, لیِح	,, لیِچ
,,	22	,, کَډاوُه	,, ګډاوُه
339	24	,, بحنت	,, بخت
340	23	,, "manner of being indefinite, as to, etc."	,, manner of being, indefinite as to, etc.
343	4	,, کَډوُن	,, ګَډوُن
344	5	,, of note, for اَلْفَاعِل	,, اَلفَاعِل
345	2	,, کړ	,, کړه

351	8	*for*	"The imperatives of verbs"	*read*	"The imperative of verbs"
354	2	,,	يو	,,	يو
357	1	,,	"the Afghán year. The Second Sister—"	,,	"the Afghán year—The Second Sister—"
366	10	,,	مرکه	,,	مرګه
371	21	,,	کَنړَل	,,	ګَنړَل
373	4	,,	نَخي	,,	تَلخي

APPENDIX.

i	10	,,	نوکري	,,	نوکرۍ
,,	15	,,	نور	,,	نورُ
iv	16	,,	ګُناهُون	,,	ګُناهُونُ
vi	23	,,	مهربانَلي	,,	مهربانګي
vii	16	,,	پړَزُولُ	,,	پړَزُول
ix	8	,,	حخَه	,,	خڅه
x	22	,,	يۏ	,,	يۏه
xi	6	,,	کيري هَلَګ	,,	ګيري هَلَګ
xii	16	,,	يوَګي	,,	يوِګي
,,	20	,,	خۏښي	,,	خۏښۍ
xiii	14	,,	غپي	,,	ښپي
,,	16	,,	دَ	,,	دا

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